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THE IMAGE OF WAR, OR SERVICE ON THE CHIN HILLS.

BY

SURGEON-CAPTAIN A. G. E. NEWLAND,

L.M.S., 2nd Burma Battalion.

With an **INTRODUCTORY HISTORICAL NOTE** by

J. D. MACNABB, Esq., POLITICAL OFFICER, S. CHIN HILLS.



ILLUSTRATED WITH 191 PHOTOGRAPHS BY THE AUTHOR.

CALCUTTA :

THACKER, SPINK AND CO.

1894.

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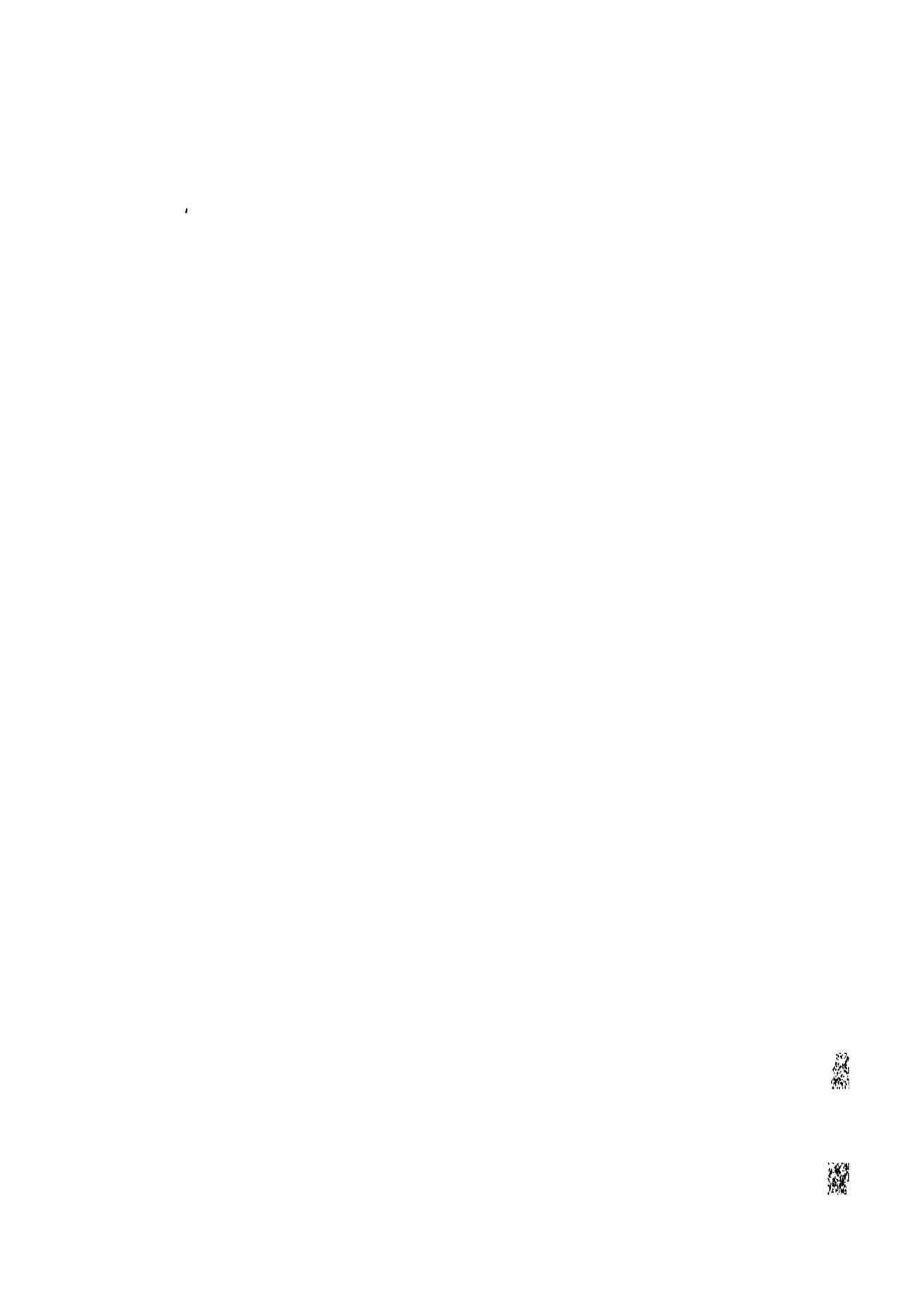
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MOUNTAIN STREAM IN CHINLAND.

Thacker, Spink & Co., Calcutta.





GOVERNMENT STEAMERS LANDING TROOPS AT KALEWA, ON THE FRONTIER, FOR THE CHIN EXPEDITIONS.

Thacker, Spink & Co., Calcutta.

NOTE ON THE HISTORY OF THE CHIN HILLS,

BY

J. D. MACNABB, Esq., B.S.C., POLITICAL OFFICER, CHIN HILLS.

The great mountain ranges of Thibet and Central Asia send down, west and south of the supposed sources of the mighty Brahmaputra, a great offshoot or spur which, bounded by the plains of Bengal and, farther west, and by the Bay of Bengal on the north-west, of the Chin-the Irra-the east, ever-narrowing to the south, Negrais, out on



the valley of Assam and on the south, by the gal on the the valleys dwin and waddy on stretches in ing ranges to until as Cape its last peak, it looks the Indian Ocean.

OFFICERS OF THE KLUNG KLUNG EXPEDITION.

These mountains are inhabited by various tribes, which, known under many different names, are alike at least in their barbarous instincts and raiding proclivities. In Bengal since 1844, and in Chittagong and Lower Burma since 1847, they have been a constant source of trouble and anxiety.

The history of our dealings with these tribes is one long tale of forbearance

INTRODUCTION.

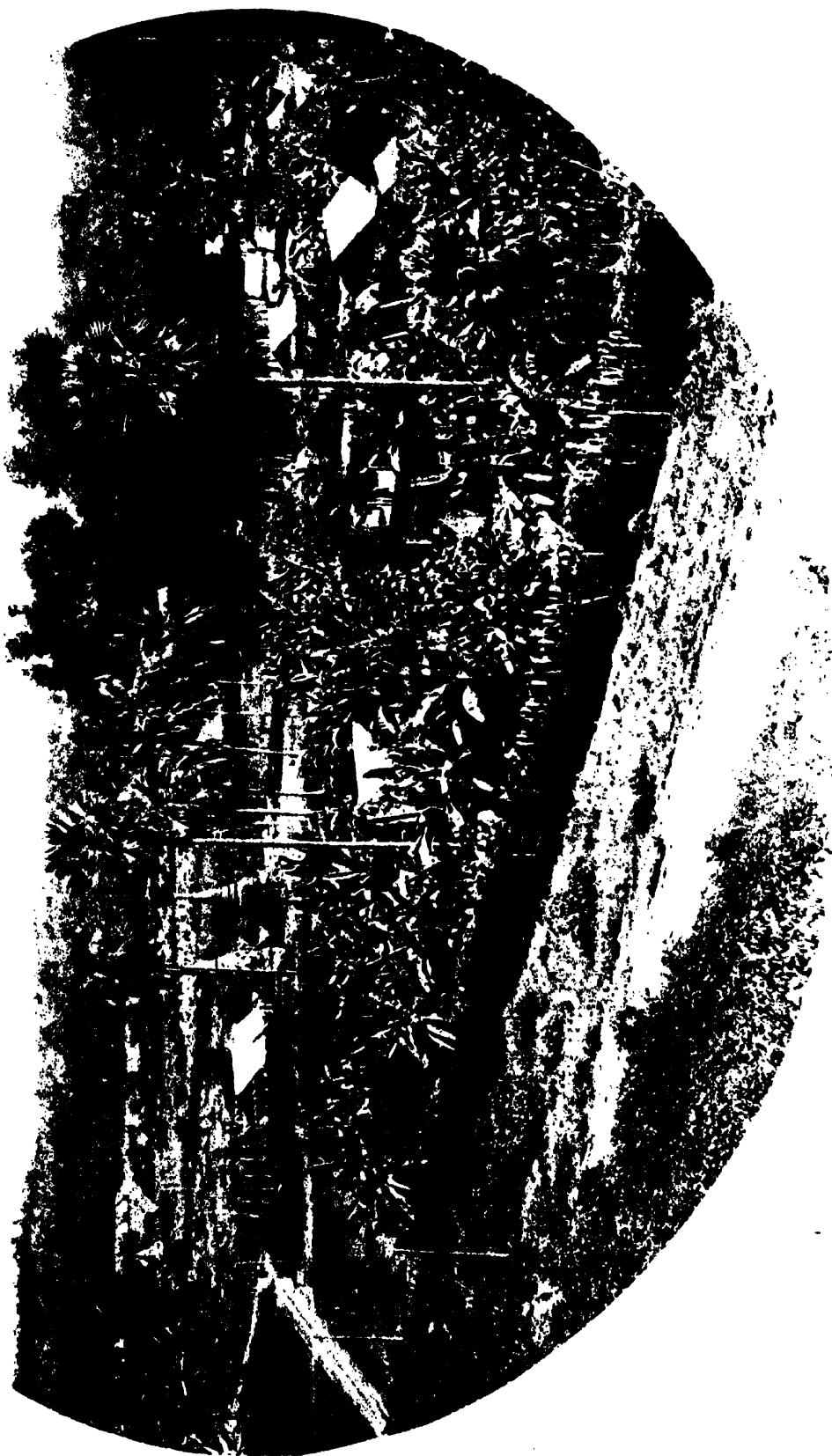
on our part, and unprovoked aggression on theirs, marked at but too frequent intervals by the murder of our most devoted frontier officers and the subsequent punitive expeditions. The conversion of Upper Burma into a British province changed our relations with these tribes, which thus had become surrounded by British territory, and could therefore no longer be treated as mere frontier tribes, with whom the less we had to do the better. The tribes in these hills bordering on Burma are usually known as Chins, and those bordering on Bengal and Assam as Lushais. The frequent raids committed on the plain villages by



LUSHAI FRONTIER POLICE.

these tribes called loudly for decisive action ; and in 1888 matters were brought to a climax by the murder of Lieut. Stewart by the Lushais whilst surveying.

A punitive column was sent out to avenge this outrage in the open season of 1888-89, and the same year a force from Burma, under command of General Faunce, C.B., with Major Raikes, C.I.E., as Political Officer, was sent into the country of the Siyin tribe, who, refusing to submit or surrender their Burmese captives, had all their villages destroyed, and the post of Fort White was established.



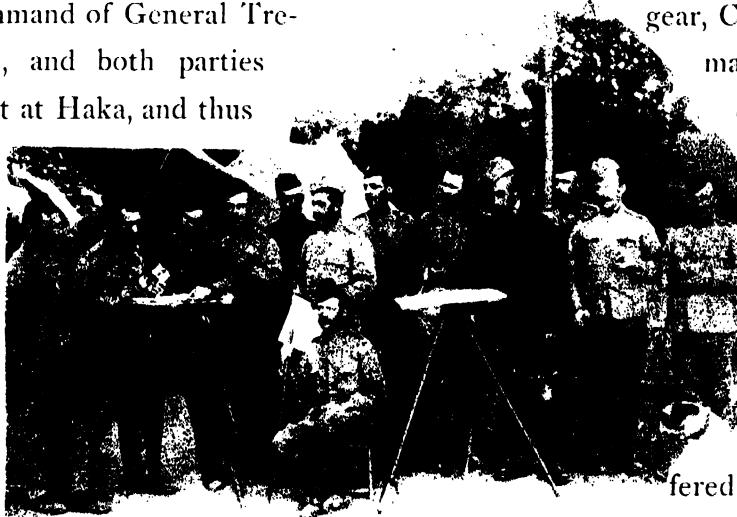
MINYWA, ON CHIN FRONTIER : THE STARTING POINT OF THE BO'NGSHAY EXPEDITION.

Block & Son, Calcutta.

INTRODUCTION.

In the open season of 1889-90 another expedition was organised, which was placed under command of Brigadier-General Symons, C.B., who was also given chief political powers, with Mr. Ross, Assistant Commissioner, and Mr. Carey, Assistant Commissioner, to assist him. This expedition, marching up from Pakoko to Kan, entered the hills much further south than the expedition of the preceding season, and, with but little resistance, occupied and established a post at Haka, the chief village of the Haka tribe, and visited Falam and the country round Haka. Another expedition from the Bengal side, under the command of General Trease, C.B., advanced from Lungleh, and both parties making a mule track, they met at Haka, and thus established communication through cation between Burma and these expeditions found the worse enemy. Chins and the troops suffered severely from fever.

gear, C.B., advanced making a mule track, they met at Haka, and thus established communication between Burma and these expeditions found the worse enemy. Chins and the troops suffered severely from fever.



OFFICERS OF THE BOUNGSHAY EXPEDITION.

During the open season of 1890-91, no arrangements were made for any expeditions on a large scale, but the murder of the Assistant Political Officer, Mr. Wetherell, by the Thettas necessitated the punishment of this village; and the first party not proving strong enough, a column of 250 rifles and two mountain guns, under Colonel Mainwaring, was sent up, *via* Gungaw, to Thetta, meeting another party from Haka. These two parties, combining, made an expedition into the Boungshay country to the south, going as far as Shurkwa. Although the Boungshay Chins had made great preparations for resistance and built numerous stockades, they lost heart at the last and offered but little resistance to the troops.

INTRODUCTION.

The season closed by a rising of the Klung Klung tribe, who attacked a party of troops accompanying the Political Officer on a peaceful errand to meet the Political Officer of South Lushai at Tao, in April, but the Manipur disaster tied our hands and prevented immediate punishment being inflicted on this tribe. In the northern Chin Hills much had been done to bring the Kanhows under control, and a new post had been established at Tiddim.

This season did not effect much improvement in our position in the hills, except to make it evident that it was not sufficient to occupy isolated posts in



OFFICERS OF THE BURMA AND BENGAL COLUMNS AT TAO VILLAGE.

the hills to stop the raiding in the plains, but that it was incumbent on us to bring all the Chin tribes under control.

To effect this in the open season of 1891-92 the following columns were organized:—

FIRST—The Boungshay Column, commanded by Major Gunning, K.R.R., and consisting of 250 rifles and two mountain guns, was directed to explore and bring under our control the Boungshay tribes south of Haka.



OFFICERS OF THE TASHON EXPEDITION.

INTRODUCTION.

SECOND—The Klung Klung Column, of the same strength, and commanded by Major Browne, D.S.O., 39th Gharwal Rifles, was directed to punish the Klung Klung tribe for their attack on our troops in April, 1890.

THIRD—The Tashon and the Nwengal Columns, consisting of 300 rifles and two mountain guns each, and commanded respectively by Major Howlett, 2nd Burma Battalion, and Captain Hugh Rose, were directed to occupy and establish a post at Falam and bring the Tashon tribe and their tributaries under our control.

FOURTH—The Kanhow Captain Stevens, 4th of 250 rifles
tian guns,
rected
the Ka-
a n d
north
them,
open
commu-
with Mani-

Column, under command of M.P., and consisting and two moun-
was di-
to visit
n hows
tribes
o f
and to
u p
nication
pur.

All these

d ac-
work without fighting.
season, however, small
Shurkwa and Botoung,

suppressed without trouble, the Chins suffering heavy loss at Shurkwa. Troubles had, however, been gathering in Lushailand, and the end of the season saw a general rising both in North and South Lushai, which was suppressed with some difficulty, as strong reinforcements had to be sent to Forts Aijal and Lungleh, and a column had to march across from Fort White to relieve the Superintendent of South Lushai in the face of great difficulties, upon which the rising collapsed.



OFFICERS AND SERJEANTS OF THE KING'S ROYAL RIFLES WHO TOOK PART IN THE EXPEDITIONS.

INTRODUCTION.

Such is an outline of the history of the Chin-Lushai Hills. It is a land that produces nothing but the savages who inhabit it. A thorn in the sides of all who have to do with it, it has no future, and appears capable of no development. I have never met an officer who has been in them whose dearest wish it has not been to get out of them !



TOUNGTHAS WOMEN ON THE CHIN FRONTIER.

which decimate the troops with sickness before they reach the inhabited heights,

For troops it is a most trying country to campaign in. Approached through malarious valleys and *terai*



OLD FALAM : WHERE PERMANENT POST WAS BUILT.

they are then rewarded by constant marching over a succession of razor-backed



CAMP AT MINNYA AND MYETHA RIVER.

Thacker, Spink & Co., Calcutta.

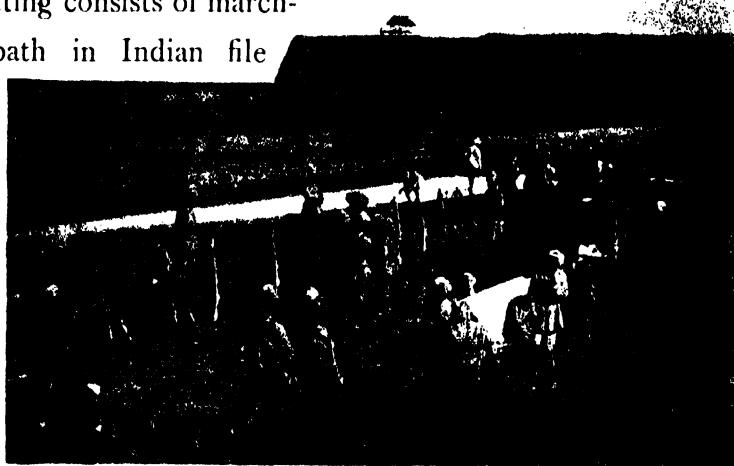
INTRODUCTION.

mountains and over paths so bad that sometimes it is only with infinite difficulty that five miles a day are accomplished.

Except it be to rush a stockade, seen, and fighting consists of marching precipitous path in Indian file picked off by enemy. What immediate Chin Hills it to foretell, hoped that will in due down into law-abiding

Her Majesty the Queen-Empress.

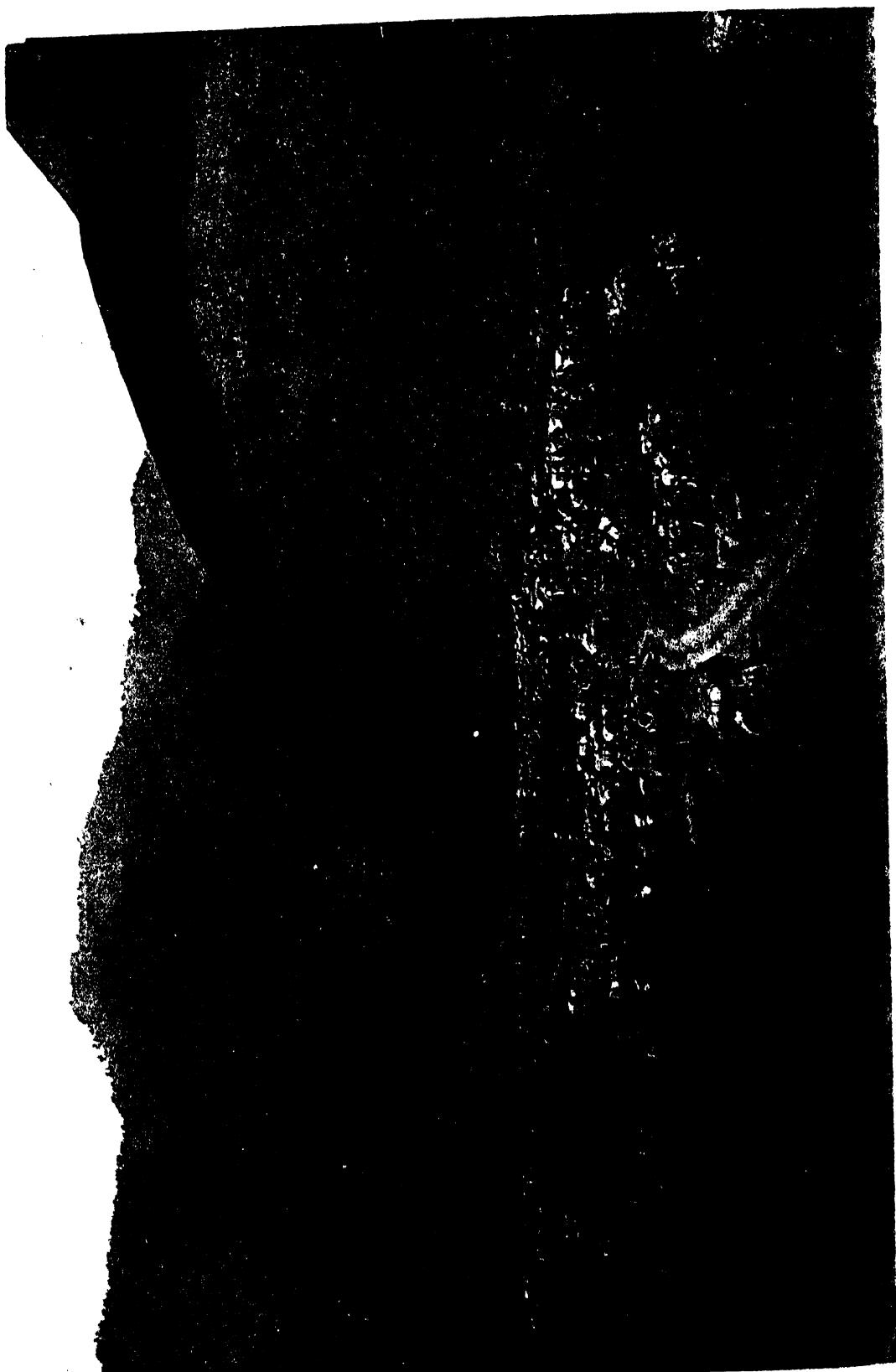
no enemies are ever
ing along a
and being
an invisible
may be the
future of the
is impossible
but it is to be
the Chins
time settle
peaceful and
subjects of



TROOPS MARCHING UP THE FRONTIER.

J. D. M.

HAKA, CHIN HILLS, *June, 1892.*



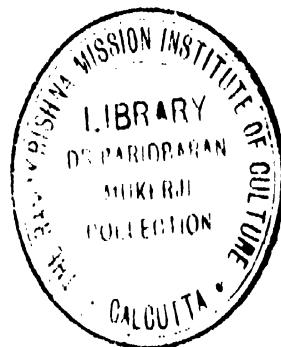
EXPLORATION MARCHING INTO THE HILLS.

Photo by S. A. G. & Co., Atlanta.

THE IMAGE OF WAR;

OR,

SERVICE ON THE CHIN HILLS.



A CAMP IN THE HILLS—KLUNG-KLUNG COUNTRY.

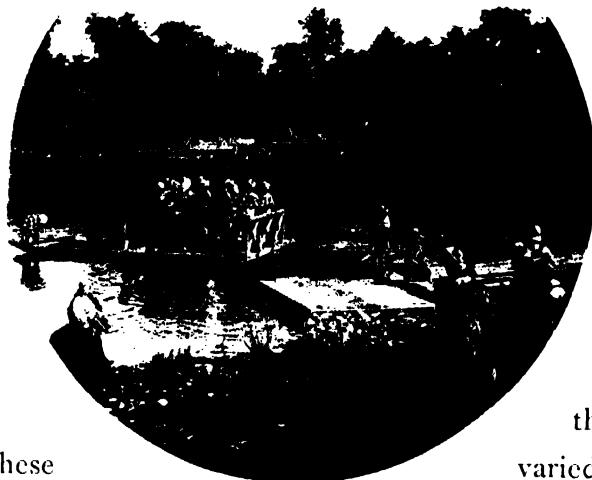


E WILL not weary the reader by detailed descriptions of the expeditions: To give a minute account of the various expeditions into these hills would not only be foreign to our purpose, but would be monotonous and uninteresting. Our object is not to weary the reader, but rather to entertain him by the few rambling notes we shall jot down, which will, we hope, help him to understand the pictures and to gather an idea of what service on these hills is like.

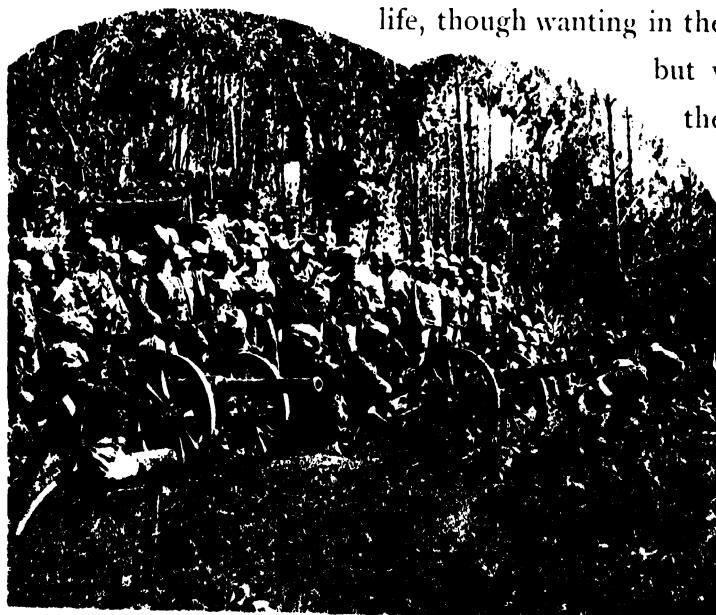
Our Experiences are Common.

Mr. Macnabb has various expeditions and the work they ed. The streams through, the ed, the *khuds* down, the food sickness that the odorous everywhere, the drenching rain; sweltering heat in clothed valleys; all these

told us briefly of the into these hills, have accomplish-
we waded hills we climb-
we slipped we ate, the laid us low,
Chins we met freezing cold, the afterwards the the deep jungle-
varied scenes of camp-



TROOPS CROSSING A RIVER ON THE FRONTIER.



SHELLING A HOSTILE VILLAGE—"LOADING."

life, though wanting in the excitements of actual warfare but with all its discomforts, were the common experiences of all the expeditions. The experience of one is, therefore, the experience of all. "But," in the slightly altered words of a well-known writer, "let it not be imagined for a moment that these inhospitable hills or the hard life had in the least suppressed the spirit of making the best of things, which is common to

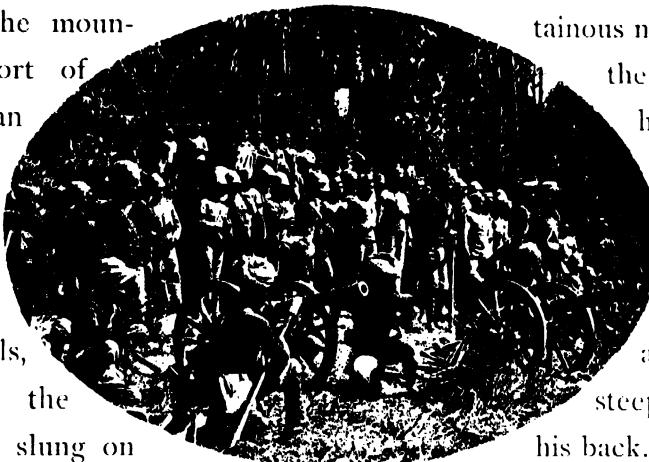
the Anglo-Saxon blood wherever found."



CO NG OINU
aleutia.

Our Transport.

Owing to the moun-
try, the transport of
mainly of Indian
mented, as occa-
by Chins. The
can be obtained,
beast of burden.
home in these hills,
of running up the
pounds or more slung on
their own food, thus
sariat no trouble on that score.



SHELLING A HOSTILE VILLAGE—"FIRE!"

tainous nature of the coun-
the columns consisted
hill coolies, supple-
sion required,
Chin, when he
is an excellent
He is quite at
and thinks nothing
steepest with eighty
his back. They also carry
giving the commis-

In some of the expeditions, where mule-tracks had been previously made, mule transport to a limited extent was employed in addition to the coolies. These coolie corps were enlisted in Darjeeling, and brought across specially for these operations. Each corps was in charge of a British officer. A surgeon was also attached to each.



SHELLING A HOSTILE VILLAGE—"JAMMED."

A Chat about the Coolies.

These Gurkha and Bhœtia coolies were a cheery lot of little fellows. At first, coming through the *terai*, many were knocked over by illness, and about a hundred

were more or less *hors de combat*. But those who kept their health worked very well indeed, and, once we were well in the hills, the sickness among them greatly diminished. They were nailers at ferreting out fowls or pigs in deserted villages. They always discovered the yam and sweet potato fields sooner than anyone else, with the exception of the Chin friendlies, whom they ran very close. On the march, too, they were always discovering edible roots of all kinds, which they dug up and munched as they went along. On arrival in camp, they deposited their loads, and then there was a rush to the site told off for them to secure the best spots. Then they raced off to the jungle, and with their handy *kukries* they cut down trees and branches, and in a very short time they had built themselves "lean-tos" and had

commenced their culinary operations. They always

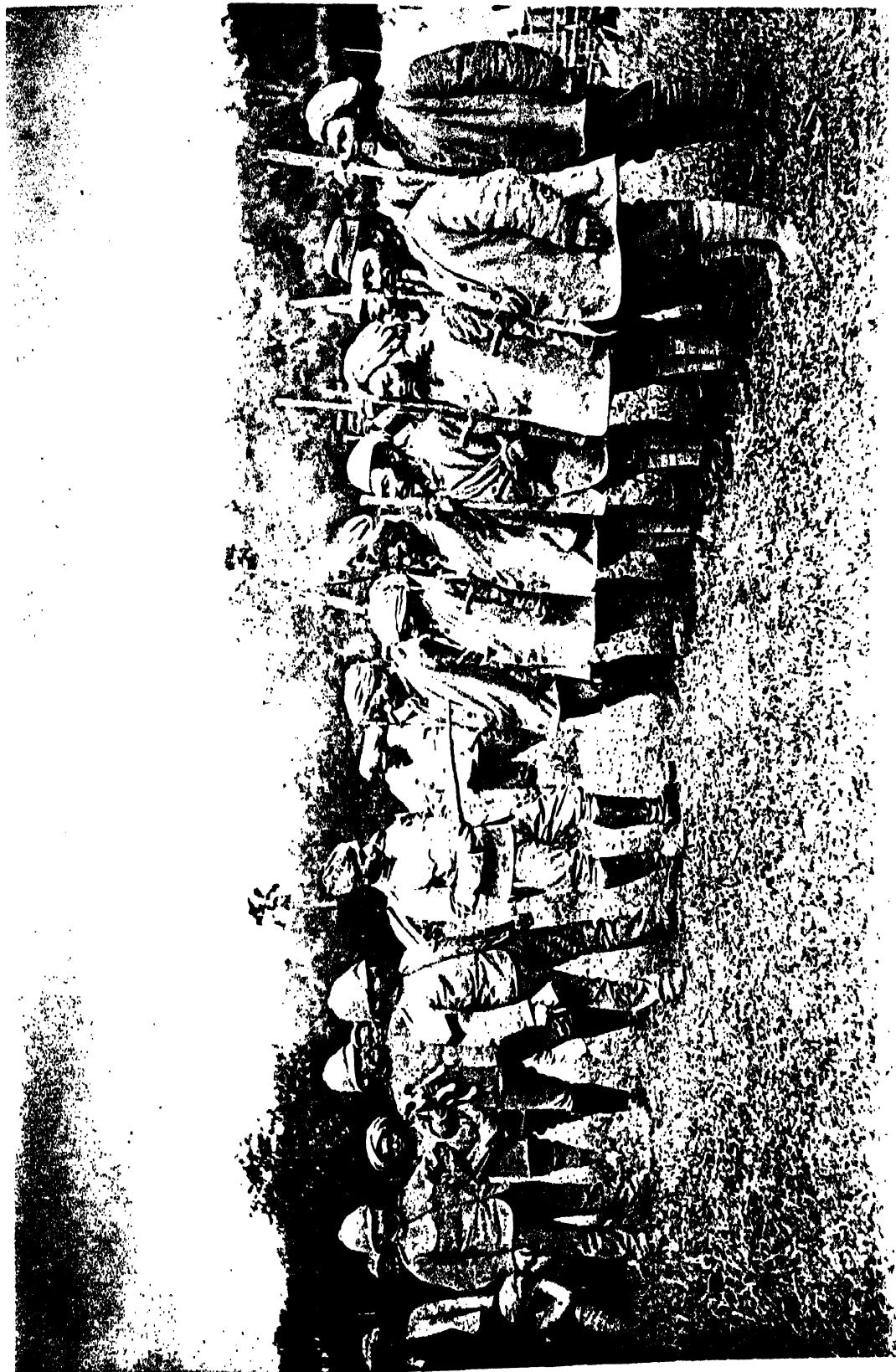
appeared to be in the best of spirits. They seemed to look down upon the Chin, and thought

he had no right in the country at all. When they first came into these hills, they were provided by Government with a complete outfit, from boots to great-coats. On the first few marches you saw them lost in a heap of clothing and struggling



CHIN COOLIES : RESTING AND FEEDING ON THE MARCH.

along in loose ill-fitting boots. But gradually the things disappeared one by one. The boots were the first to go ; and by the end of the operations they did not turn out in a superabundance of clothing.



GUJKHA COOLIE CAMP: MOUNTING THE SANITARY GUARD.

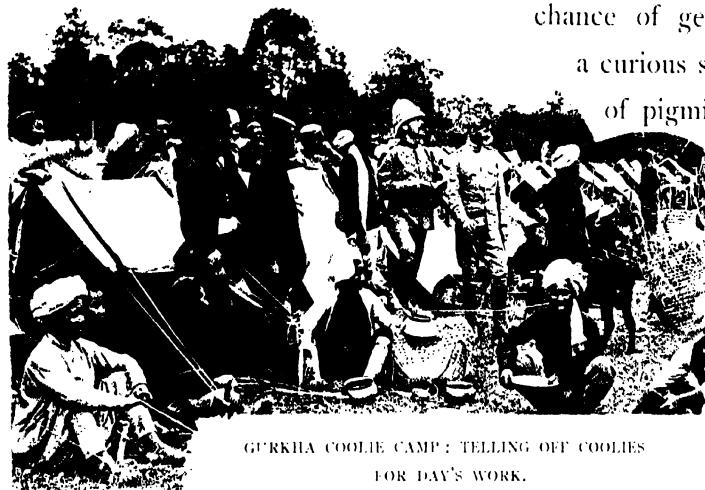
THACKER, SPINK & CO., CALCUTTA.

In camp they were very handy too. They brought in fire-wood or built us shelters or helped in constructing defences. Many of the Bhoetias attached themselves as cooks to the soldiers' messes on the chance of picking up scraps. They helped

in slaughtering mythun and goats also on the chance of getting the remains.

It was a curious sight to watch the long line of pygmies tramping up a hill with their loads. From time to time they halted in groups, resting their loads on sticks, or on convenient banks or rocks, to ease their backs; and every time they did this,

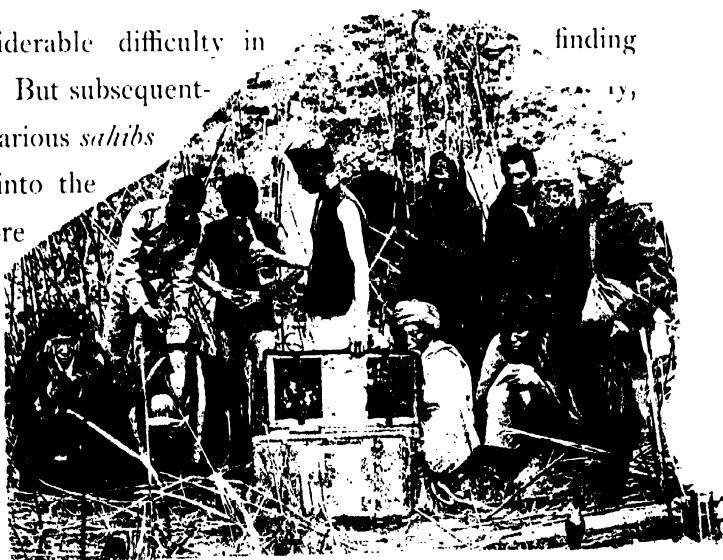
each man emitted a long



GURKHA COOLIE CAMP : TELLING OFF COOLIES
FOR DAY'S WORK.

shrill whistle of relief, by which you could tell in the densest forest when the coolies were in the neighbourhood.

At first there was considerable difficulty in finding your coolie or your kit in camp. But subsequently, when they got to know the various *sahibs* and their regiments, and fell into the daily routine, there was no more trouble in this respect. Sometimes, however, your coolie went sick on the march, and, perhaps, a relief had to be sent back from camp. This would delay your kit, and on one or two occasions some of us were kept without our bedding in this way till nearly midnight.



GURKHA COOLIE CAMP : MEDICINE TIME.

There were always a number of spare coolies with

the rear-guard to bring on the loads of men, who, from sickness or other causes, were unable to do so themselves. However, we had nothing to complain of on this head as, after the first few marches, our kits were usually first into camp.



COOLIES CARRYING BAGGAGE OF
COLUMN ACROSS A RIVER.

They had a certain amount of *esprit de corps*, too, in a small way, and when a comrade went sick on the march and could not get along, though they did not appeal to his patriotic feelings to induce him to make one final effort to reach camp—like the soldier who, to encourage his sick and weary comrade who had lain down on the road-side and refused to march any farther, entreated him to “make a heffort, Bill ! Old England knows what you’re a-doin’ of !”—yet they did their best to help the man along, often carrying him and his load too, in addition to their own, when no spare coolies were available, so that there might be no complaints against their corps.

Our Servants make us Swear!

Our servants, as a rule, although they had no carry up the hills, yet to arrive in camp the they came, there cup of hot tea or sion erected. It violent language, but

gave us the most trouble. thing but themselves to they usually managed last of all ! And till was no getting a having your man often made us use who could blame us ?



A chat about our

No tents were the columns, except were they necessary, ence the men soon snug shelters of leaves covered with their waterproof sheets. Immediately on



tents and things.

ON THE MARCH : COOLIES RESTING.

taken with any of for the hospital ; nor After a little experi learned to run up very



AFTER THE DAY'S WORK.

arrival in camp the men set to work, and within an hour everyone was comfortably settled down in his own shelter.

In work of this kind, and in clearing the jungle, &c., the men armed with *kukries* had a great pull over their comrades in arms who were not so armed. invested in these knives, prices from the Every officer too self with one. It excellent thing if, description, all and Native, were *kukries*.



OFFICERS GIVING A HELPING HAND.

Many of the men in buying them at high Gurkha coolies. had provided him- would be an ex- on service of this troops, British furnished with

Most of the officers had brought out miniature tents of many varieties. They were just high enough to crawl under, and they kept off the dew at night. They were very light, and gage allowed to had no tents waterproof pole and slept and a water- decent size excellent tent. the dew and is all that is work of this

came within the total of 40 lbs. of bag- each officer. Those who stretched their sheets over a under them - proof sheet of makes a very It keeps off rain, and that necessary in kind.



ARRIVAL OF COOLIES IN CAMP WITH RATIONS.

Our tents sometimes give trouble.

Sometimes, however, a strong breeze would spring up at night and our miniature tents, if not securely pegged down, would topple over, and the muffled volley of language that escaped from below the folds of cloth was "quite

frightful to hear," as Truthful James would have remarked. Then crawling out into the cold, dark, shivery night, the irate ones would have to re-erect their fallen tents as best they might. For, as usually happens, to lay your hands on your match-box when you wanted it, would be about the last thing to occur ; and, when you did find it, to strike a light in a gale of wind would be impossible ; and to find your servant in the dark would be equally hopeless—though you wished much to give him a rude awakening for his carelessness in not securing your tent firmly. If you attempted to go in search of him you would either upset someone's tent or shelter, or fall over the *khud* yourself, which would be far worse ; and you cannot shout lest you rouse and alarm the whole camp ; and so, fumbling in the dark and with much vexation of spirit, you at last abode, into which



GARIWALLIS BUILDING SHELTERS.

succeed in re-erecting your you once again crawl and turn into your blankets ; or, perchance, if your patience and temper are not up to the strain, you drag your blankets out of your tent and lie *on* your tent, vowing vengeance on your scoundrelly bov !



GURKHA COOLIES BUILDING SHELTERS.

We dilate on the Weather.

During the months of November, December, and January the cold is intense on these hills, the temperature falling below freezing-point at night. The water



WAITING FOR INSPIRATION! WRITING UP THE DAY'S DIARY.

Thacker, Spink & Co., Calcutta.

freezes in our basins, and the ground in the morning is found covered with hoar frost. Marching can be done the whole day. A strong wind usually prevails, and this makes the cold more keen and cutting. Breasting the stiff hills, one gets warmed up to a red heat ; but, when you reach the acclivities, the cold wind goes through you like a knife and makes you shiver to your bones.

To keep oneself warm at night, there is nothing like having one's blankets sewn up into a bag.

In March and April rain falls, and in the low-lying valleys the heat is very considerable about this time, and marching after 8 or 9 o'clock a.m. a terrible grind. The regular rains set in about May or June, and no operations are then possible.

Our Camp Furniture.

Our baggage being on such a limited scale, such luxuries as chairs and tables did not encumber us. After the day's work is done, clad in our great-coats, we sit on the ground round the roaring camp-fire smoking our pipes and chatting till dinner is announced.

Dinner-Time in Camp.

The grunts and shouts of satisfaction with which this announcement is received testifies that everyone is fortified with that greatest of all blessings—a keen appetite. The meal is a frugal one, consisting mainly of bulli-beef and the omnipresent *murghi*, done in various ways, chiefly stewed, boiled or curried—the limits of our *chef's répertoire*. Sometimes these are supplemented with a few odds-and-ends we may have been able to bring up with us. Eggs, too, we usually have in abundance. Your own or your servant's bedding, rolled up into a bundle and deposited between your legs, provides the table on which you dine ; or if the commissariat can give you some empty deal cases, in which beef or biscuit tins are packed, they make excellent tables.

Our Servants again.

Our servants are a motley crew. There are representatives from the north, south, east and west of India, as well as from Burma, and even beyond. They apparently do not give their masters complete satisfaction, if one is to judge by the language one hears on all sides, not only at dinner time, but also the last thing at night and the first thing in the morning :—



OUR SERVANTS.

“Are you not going to give me something to eat, you villain?”

“Why mayn’t I have something to drink?”

“Blue blazes ! the cook has made this curry too hot !” shouts someone, as he mops his perspiration-bedewed brow, and his eyes water and twinkle from the warmth of the curry.

“No ! it’s an excellent curry !” shout others in derision ; “it’s not a bit hot.”

“What have you done with the cold fowl and eggs, you rogue ?”

“Done giving to dogs, master !”

“You incarnation of a liar !”

“You’ll all have your pay cut De'il a sou will any of you get this month.”

“You have drunk the rum, you scoundrel. I’ll thrash you ! Get out of my sight !”

“I speak true word, master ; I no drink. Rum fall out on way.”



CAMP TOILET : GETTING READY FOR DINNER.

Thacker, Spink & Co., Calcutta.

Interrogations and exclamations of this sort vary the monotony of the dinner hour. The fusilade, however, falls harmlessly on our *nowkers*, who go on pretty much as usual, and know that master soon forgets his terrible threats of vengeance, and that the heavy fines so freely inflicted are never cut at the end of the month.

One servant must have made his master very angry indeed one day, for we have a vivid recollection one freezing morning of seeing an apparition in pyjamas rush out of his tiny tent with bare feet, regardless of the cold, and, seizing with both hands the first thing he got hold of, which happened to be a large log, he belaboured his *nowker*, and then, panting and out of breath, he dived back into his tent to recover his second wind.

Post-prandial Enjoyments.

Dinner is washed down with rum or whisky, if there is any, or with a hot cup of tea or cocoa. Then, with our pipes and nightcaps of something comforting in our mugs, we sit or lie round the blazing fire talking over the events of the day or relating our mutual experiences, our *raconteurs* shining on such occasions. Some of the circle sometimes burst into melody ; but this was, I confess, not often - we appeared to be an unmusical lot ; or we often arranged the outline of the annual Chin dinner we decided to institute in London, in which roast pork and bulli-beef would largely figure, and the chief drink would be "*Yu*," the details being left for future consideration ; and so, Alnaschar-like, we built many castles in the air, which the last post-bugle usually shattered, as it told us it was time for bed. Many were the stories, veracious and otherwise, that enlivened our camp-fires. We learnt how the Chin ladies helped in making gunpowder ; how a gallant officer, mistaking the hooting of monkeys for the war-cry of the Chins, rapidly got his guns into action ; and how, many years ago, an Englishman who had been captured from Burma, had been walked through Chin-land, with certain duties to perform. These and many others we heard, but they will not bear repeating here. Our post-prandial gathering round the camp-fire was always an enjoyable time. The wine, it is true, did not flow, because we had none, and the rum and whisky were limited ; but we hoped for better things, and for the time were

content: and we know that a contented mind is a continual feast—or at least they tell us so.

The Junior does Stoker.

To the junior officer pre-stoking the fire. Some fire, as deriving the most upon to do this in this you are nearest the fire going out—lots of wood!" constantly got up and stoked. ing oneself after a time. One constantly heard lots of whisky—lots of "Boy! lots of fowls very hungry — lots of



IN CAMP: A DOG FIGHT.

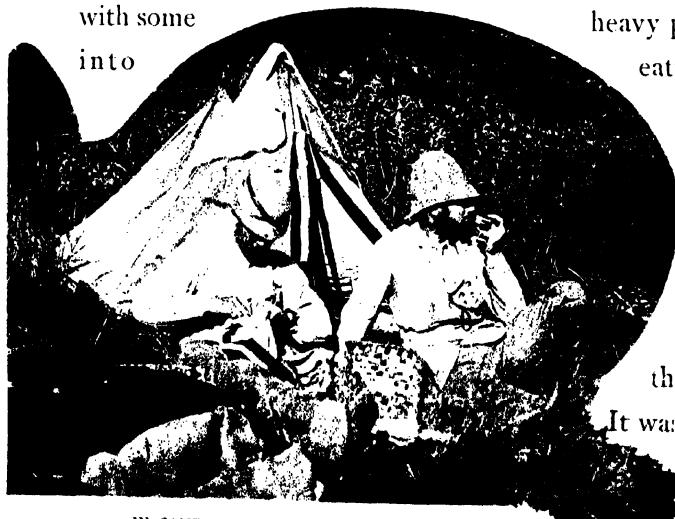
sent usually fell the duty of times the one nearest the benefit from it, was called fashion: — "Sawbones, —very cold night—fire. Then Sawbones reluctantly. This method of expressing became quite popular. orders like this:—"Boy! mugs—we are very dry!" —lots of eggs—we are stew—lots of omelettes!"

A Nightmare.

On one occasion we had been discussing the possibility of a night-attack. This, with some

heavy pastry our cook had inveigled us into eating, had so affected one young officer that, in the middle of the night, he gave us all a start by jumping out of his bed and with quivering frame and outstretched arms shouting out:—"The Chins are upon us! Here they are at last!! Look out !!!"

It was only a nightmare.



IN CAMP: OFFICERS PATCHING DAMAGED CLOTHING.



ARRIVAL OF THE MAIL BAG IN CAMP.

Thacker, Spink & Co., London.

How we had a night-scare.

We were not often troubled by night-alarms. A Chin hates going about in the dark, he is too afraid of his *Nats*; so they have never made attacks by night. On one occasion only was there a night scare; but we found over-indulgence in "Yu" or Chin beer was the cause of it all. The Political Officer, who, with an escort was sleeping in the village near which camped, sent camp at mid-the people of his friendlies state of excite-momentarily to be neighbouring hostile and bitterly cold night, but had to jump out of his and warn The

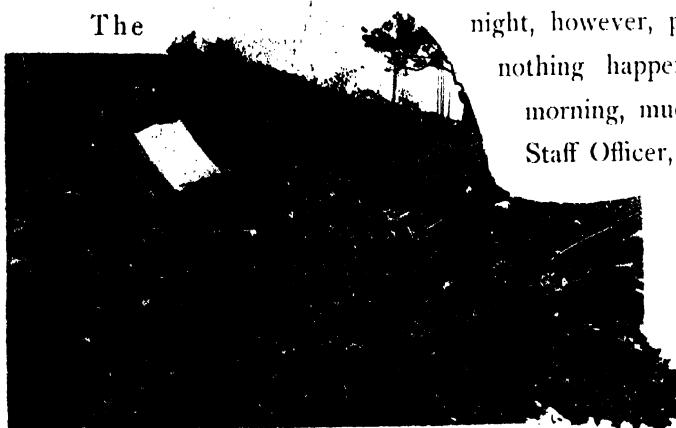


BREAKFAST BEFORE THE START.

of sepoys and his friendlies, Chief's house in a the troops were down to the night to say that the village and were in a great ment, expecting attacked by a village. It was a dark the hard-worked Staff Officer blankets, rush up the hills, tickets to be on the alert. d away quietly enough and and it transpired in the to the disgust of our worthy the whole village had been ing a big drink, and the scare been evolved out of their besotted imaginations !



ADDING-UP FOR



GETTING READY FOR THE MARCH.

THE PHARAOHINA - 1814
MENT. S. OF MURK
ADDAH

8579

THE IMAGE OF WAR ; OR, SERVICE ON THE CHIN HILLS.

Undressing for Bed.

It was very unpleasant tearing ourselves away from the genial glow of the fire. Most of us dreaded changing into our night things in our cold tents, so our servants brought the things to the fire and warmed them.

When it was time for bed, we changed into them, and then made a rush for our tents and

tumbled into our blankets, where we often shivered through the night, if our tents let in the cold blast--as they often did, if one had not taken the precaution of piling up leaves and grass all round them or throwing up a small embankment or earthwork,

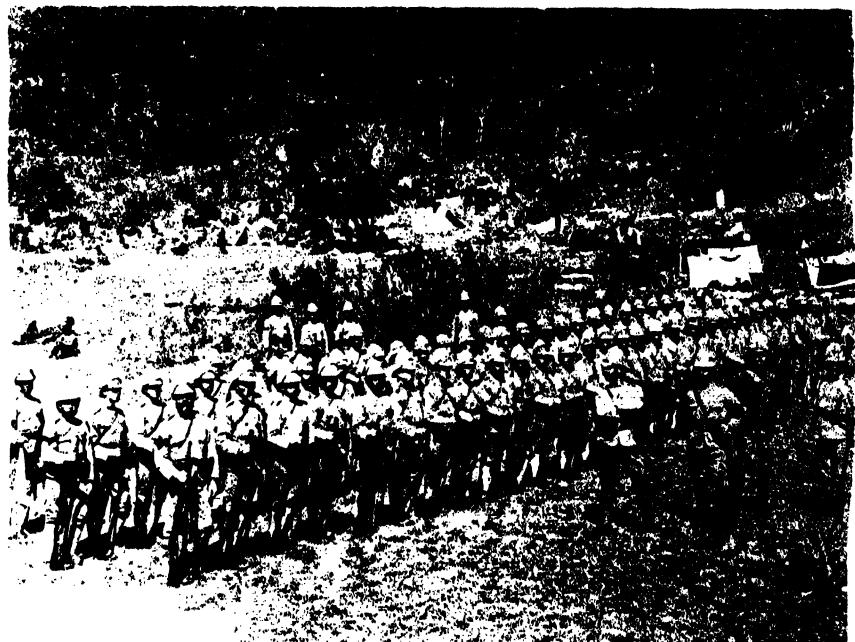


THE 8TH BENGAL MOUNTAIN BATTERY HALTED ABOVE FALAM.

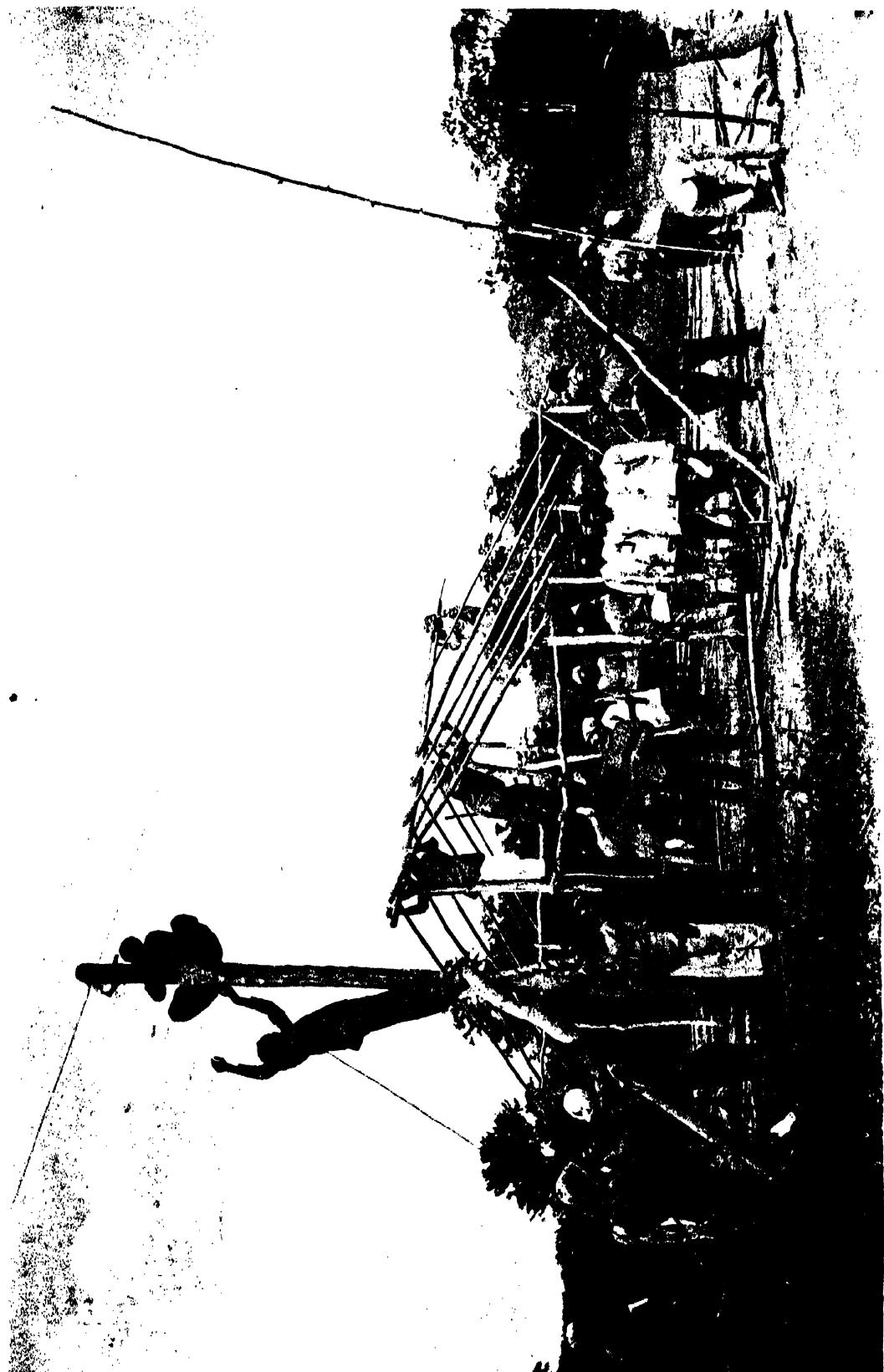
as one officer was very expert in doing.

Shows how some People cannot Sleep.

A hard day's work, as a rule, produces a good night's sleep ; but there are some funny people who cannot sleep after a certain hour in the morning. One such always shouted for his servant at an early hour, the moment he awoke. This call, regularly piercing



KING'S ROYAL RIFLES READY FOR THE MARCH.



THE 4TH MAIKAS PIONEERS AT WORK.

Tracy & Sons & Co., Cincinnati.

the morning air, was as good as the bugler's "rouse." Most of us found it so, and thought the bugle-call later on quite superfluous. Another sleepless warrior we had too. He usually awoke with the lark, or earlier, and in the intervals of shouting and swearing at his boy for being late with his early tea and "*chupatties*," he treated us to snatches of melody in various keys.

We have a Pestilence of Dogs.

Dogs
a b u n d a n c e .
between our legs
and when you
tent at night,
found a few of
dogs snugly en-
your blankets.
houk them out
a moment; but
be put off in that
night you would
them in your
perhaps they
and, as soon as
they would again
on you; and all
would dream
like another
carrying the
some part of
though you could not tell which; and in the morning you would wake up to find
that you had not been troubled with a nightmare, as you thought, from indulging
too freely in those thick slices of frozen bulli-beef and rum, but that it was those



A HALT: OFFICERS HAVING BREAKFAST.

had with us in
They usually got
on the march;
reached, your
you usually
your friends'
sconced within
To swear at and
was the work of
they were not to
way, for next
be sure to find
tent again, or
would grow bold,
you fell asleep,
crawl in and lie
night long you
that somehow,
Atlas, you were
Chin Hills on
your body,

infernal dogs of your friends. Sometimes they fought and barked at night, as is their wont, and caused general irritation, but it was too cold for anyone to rush after them with sticks. We could only throw boots or other handy missiles at them, but they kept well out of reach as a rule.



ON THE MARCH :
FIVE MINUTES HALT AT A STREAM TO DRINK.

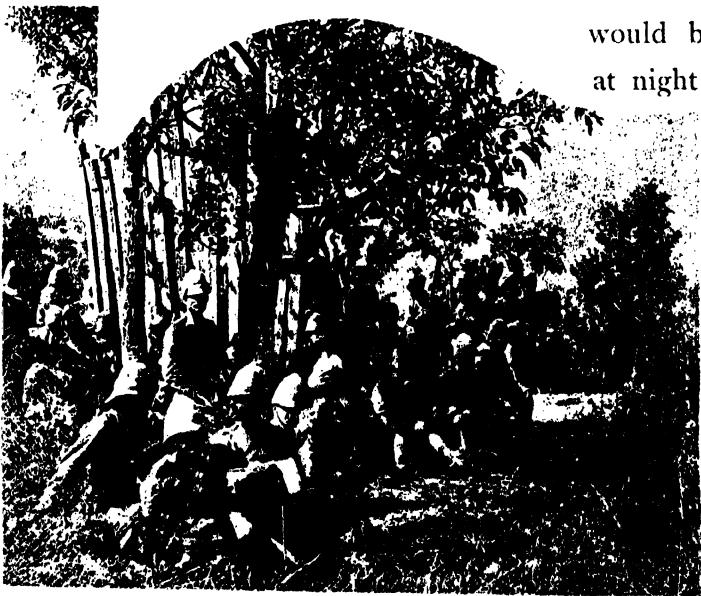
The Dog Snores.

One officer had a huge dog, which shared his tent with him. At night loud sounds, like strong, healthy human snoring, always proceeded from that tent ; but the occupant always would have it that it was the dog that made the noise. But "we had our doubts," as the Chin Chiefs remarked, when we told them that we had come into their country solely for their own good.

A nocturnal Mule gives trouble.

Sometimes a mule loose from his tethering come strolling around, knocking up against our tents, or, perhaps, upsetting a few, and causing great excitement among our canine friends. And till that rampaging beast was captured and tethered again there was no peace for us ; for you never knew when he might

would break at night and



FIVE MINUTES HALT AFTER A STIFF CLIMB.



IN CAMP : THE PROVOST MARSHAL AT WORK.

Thacker, Spink & Co., Calcutta.

not come charging up against your tent and putting his gentle foot down on some tender part of your body.

Our Servants become noisy.



ADVANCE GUARD HALTED TO LET REST OF COLUMN CLOSE-UP
BEFORE ENTERING VILLAGE.

The Dhoolie-bearer begins to cough.

When these, at last, became silent, the dhoolie-bearers would begin wheezing and coughing—and always to wait quiet, and began. If a very bad a long wheeze, it sure to a *kahar*, to lay him prolonged and he cess by

they beat anyone at this. They appeared till everything had become perfectly then they you heard whine, and drawn-out was pretty come from He seems self out for a good fit when he begins, helps on the pro-sucking deeply of



A HALT: KING'S ROYAL RIFLES AND FRIENDLIES.

his *hubble-bubble*. It is a fine art with these people ; a cough and a wheeze that rise in intensity gradually, and, when the climax of enjoyment is reached, the paroxysm ends with a long-drawn sigh of "*Ram ! Ram !*"

So we always kept people of such peculiar long way off, if possible. But often, on account of the limited space, we were all crowded together, and then the wheezy followers' enjoyment would be cut short at intervals by the stentorian "*chuprao ! you sir-r !*" from the *sahibs'* neighbouring tents.

The Coolies are Musical.

The Gurkha coolies woke about one or two o'clock in the morning, and began cooking their food at that early hour. They could not sleep for the cold, and no doubt preferred sitting round the fire. Some would often break out

into song, accompanied by a monotonous drumming

drum which they always carried about with them. But these

early concerts were apparently not appreciated by the *sahibs*, for a shout would presently come from one tent for the "*bulmashes to chuprao !*"

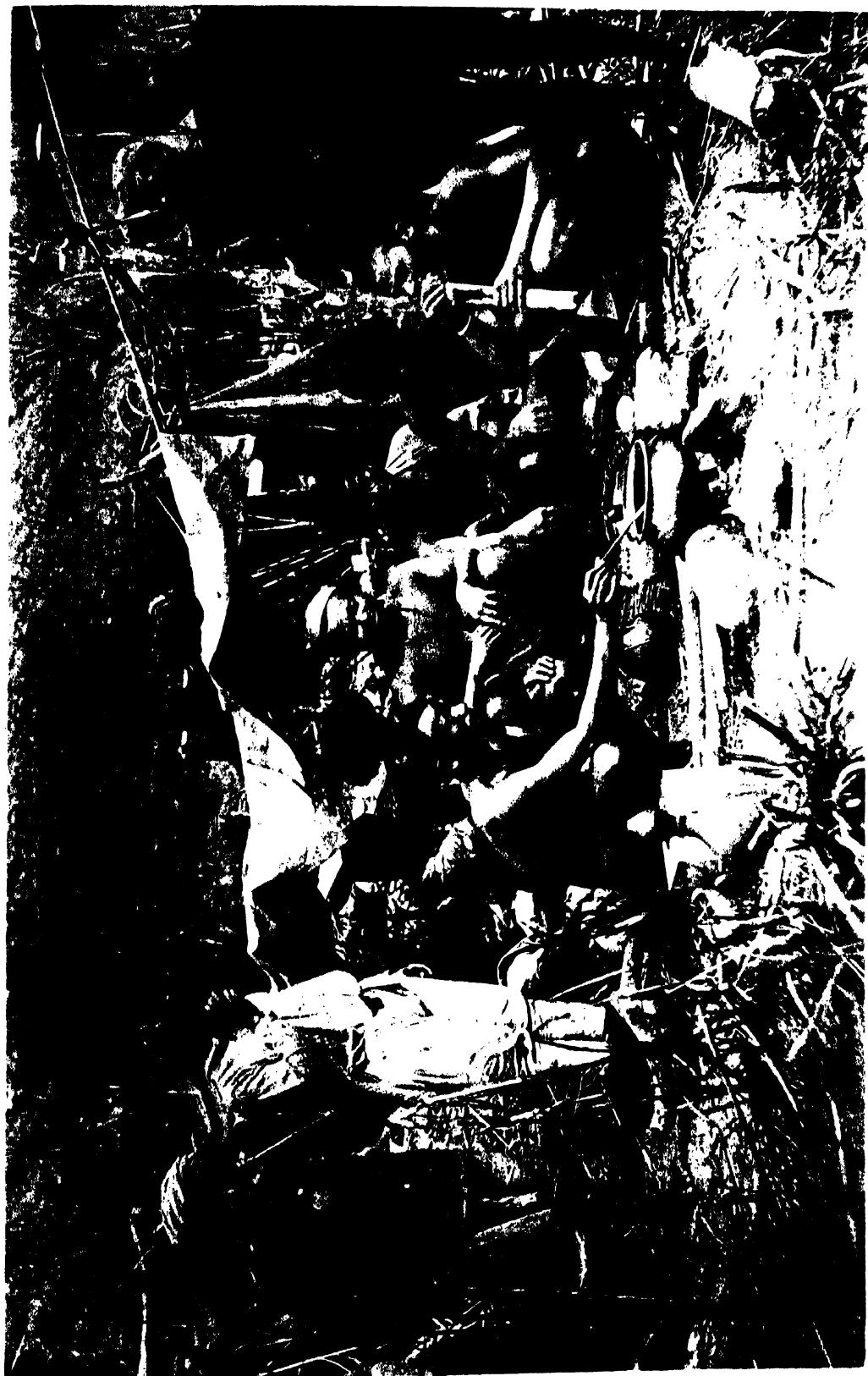
The coolies would wait a minute or two, and resume their music when they thought the *sahibs* had gone off to sleep again. But again would come the "*chuprao ! you b——s !*" from several tents,



THE BHISTI ON HIS ROUNDS.



KING'S ROYAL RIFLES COOKING THEIR DINNERS.

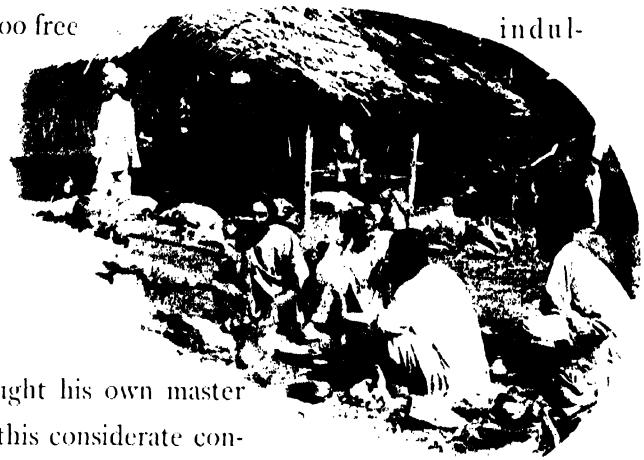


THE COOLIES' CAMP FIRE.
© Fracker, Spink & Co., Publishers.

and the poor musically-inclined coolies would have to desist, wondering why the *sahibs* should be so irritable and unappreciative of early morning song.

Our Servants get Tipsy.

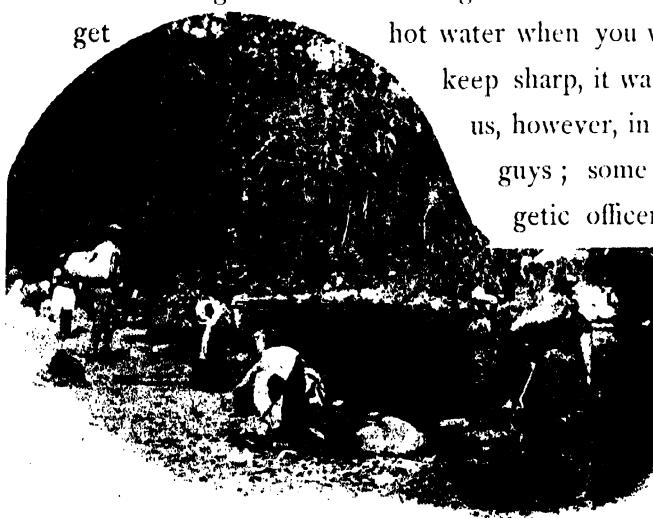
Our servants, sometimes from too free indulgence in their masters' rum or whisky bottles, became tipsy; and though it was annoying enough to the man whose spirits had disappeared, it very often afforded us much amusement. One servant argued that he did not drink his master's rum, but some other *sahib's*, and he therefore thought his own master ought not to grumble in return for this considerate conduct of his!



Our servants were also particular in the company they kept. They had their own sets, and when one set succeeded in stealing or eating or drinking more than another set, there was a row, in which we were often called upon to interfere.

We Renounce Shaving.

Shaving on the march being too much of a grind, especially as you could never get hot water when you wanted it and your razor refused to keep sharp, it was not generally practised. Most of us, however, in our scrubby beards, looked terrible guys; some were positively awful! One energetic officer, however, was not to be denied his morning shave. There you saw him regularly sitting before his tent, with a rug wrapped round him, shivering in the freezing cold and scraping away at his chin with the greatest



IN CAMP : SEPOYS AND COOLIES BATHING.

enjoyment. It must have been a blunt razor too, for the grating it produced could be heard in all our tents.

We Clip our Hair.

Hair-brushing, too, was a superfluous luxury, so most of us had our heads clipped not



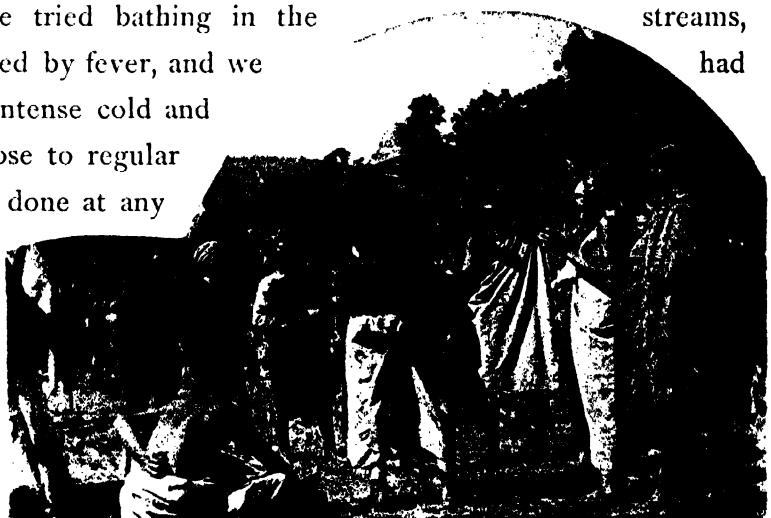
IN CAMP: WAITING FOR SOMETHING TO EAT.

on us with equal success.

down to the skin with mule shears. It did improve our appearance, but, on the contrary, we looked remarkably like a batch of released convicts. However, it was comfortable, though decidedly cold at night. One officer revelled in the delights of a nightcap, and he did not mind; but the rest of us, who had come unprepared for this contingency, had to sleep in our forage-caps. If clippers were not available, the company-barber (either European or native) performed

We abandon Tubbing—Shocking!

Our bathing arrangements were primitive, and generally done in our basin or pony-buckets. At first we tried bathing in the streams, but this was always followed by fever, and we had to give it up. With the intense cold and other drawbacks, no one rose to regular tubbing. It could not be done at any price; and "when you cannot do what you will, you must do what you can;" that is, we did without it, like our friends the Chins, except



IN CAMP: POLITICAL OFFICER HAVING FRIENDLY CHAT WITH HIS FRIENDLIES.

when we halted at a place for a day or two and were able to rig up a ba place.

Our Kit becomes ragged.

With our 40 lbs. of kit, it was not much in the way of clothing one could carry about. Hard wear and kit to a ragged condition. It was not unusual, after the day's work was done and we lay about under the trees, to see someone engaged in patching garments in a manner that would have any tailoring establishment. When there was a halt, our general washing up, which usually served to a further state of raggedness.



STAFF OFFICER PAYING CHIN COOLIES.

Our Boots.

With the hard marching, our boots soon came to grief -much sooner than we had bargained for. Many of us were reduced to investing in shoe-leather from followers who preferred clothed

climbing hills with unfeet. A collection of our boots, at the end of the operations, would have been a curious sight.

Our "tout ensemble."

And so, clothed in torn, toil-stained garments, with unkempt scrubby beards

and convict-cropped heads, with your pedal extremities in shreds of boots, and



IN CAMP: A QUIET CHAT BEFORE DINNER.

your manly legs enveloped in frayed *putties*, even your most familiar friends would have failed to recognise you.

Our Marches.

18579.

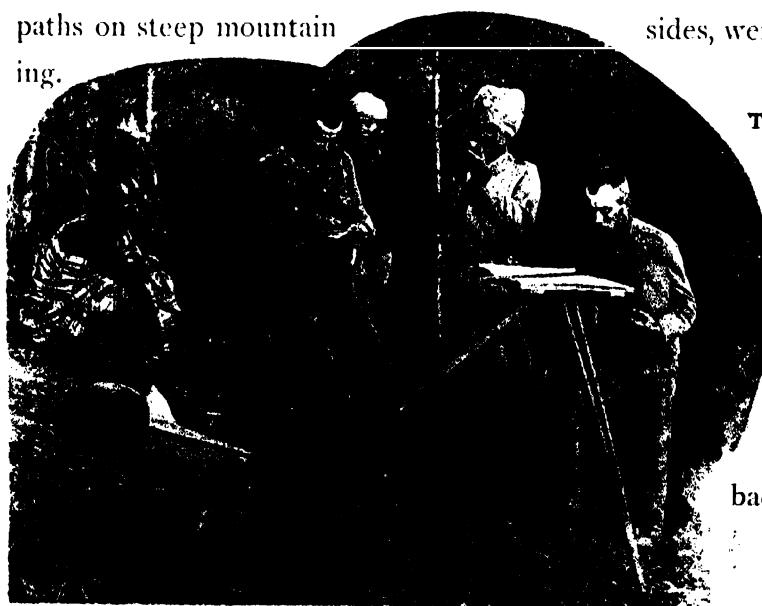
Owing to the dark, damp, misty mornings the day's march rarely began before 7 or 8 o'clock. Everything was packed and ready for the start a quarter of an hour or so previously, and everyone had partaken of a substantial meal. Then the march began; but the progress was slow, owing to the many ranges climbed and the bad hills that had to be frequent halts to enable the paths practicable for paths. There were the Pioneers to make the transport or the gun-miles. In many places a new path had to be zig-zagged all the way up a steep hill, or huge fallen trees had to be cleared away. All this entailed much hard work on the paths. There were the Pioneers to make the transport or the gun-miles. In many places those who had nothing to do on such occasions, the long halts, cramped up as everyone was on narrow paths on steep mountain sides, were very wearying and fatiguing.



IN CAMP: DISCUSSING THE POLITICAL SITUATION.

The Mules fall down the "khuds."

In spite of every precaution many mules, especially the battery animals, fell over the *khuds*, and some were killed outright or were so badly damaged that they had to be shot. Many had wonderful escapes.



INTELLIGENCE OFFICERS AT WORK.



A HALT: GURKHALLIS AND COOLIES.

Printed, Sold &掌管 by
T. & J. COOPER.

When we got into the bad hilly country, these accidents were constantly happening—that is, falling down the *khuds*. Some obstinate mules, like Old Father William, “did it again and again.” But by constant practice some had become so expert, that they managed to pick themselves up in some very hairy places in a most astonishing manner, without sustaining the least damage. One animal we saw drop down 40 feet on to a mass of rocks. We thought he was killed; but presently he got up and shook himself, and, when he was brought up to the path again, he was found to have been hurt in no way.

Mule Stories.

Talking of mules, our artillery officer often told us curious stories about them—all quite true, of course. “Once,” he said, “we were out for a route-march. One of the mules suddenly got stuck hard and fast in a bit of a morass. We pulled and tug- ged at him, but devil an inch could he be moved. At last we lashed on ropes and put the whole battery on to him, and after an hour's hard work the mule aginous sort of suddenly shot out of the mud examining the place to ascertain how the



WAITING FOR THE ORDERS OF THE DAY.

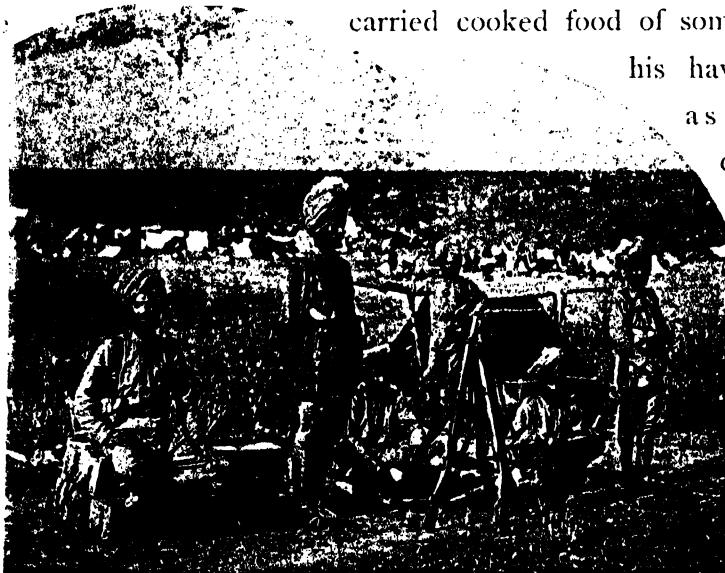
beast had become stuck so firmly, a leech was found at the bottom of the mud, and he had been holding on to the mule all the time!” “On another occasion the mules were out grazing, and one suddenly disappeared in a deep swampy pool. To give the alarm and obtain assistance to pull the animal out occupied an hour or so. When the rescue party arrived, they could see the animal several feet below the water, at the bottom of the pool, fast in the mud up to his chest. They thought he must be dead; but no, he was not! Not to waste his time, however, he was quietly nibbling away at the weeds and things that grew around him

at the bottom of the pool. When he heard the footfalls of his rescuers, he simply raised his head and moved his ears backwards and forwards, but showed no other emotion, and so he waited quietly till his deliverers were able to haul him out. This story beautifully illustrates the patient spirit of the mule under adversity!"

Refreshments on the March.

Everyone description in he munched along or ate the many curred. If, long halt had been made, twenty min- an-hour was allowed be- 12 o'clock.

carried cooked food of some kind or de- his haversack. This as he went during some of halts that oc- however, no previously one for utes or half- usually al- tween 11 and



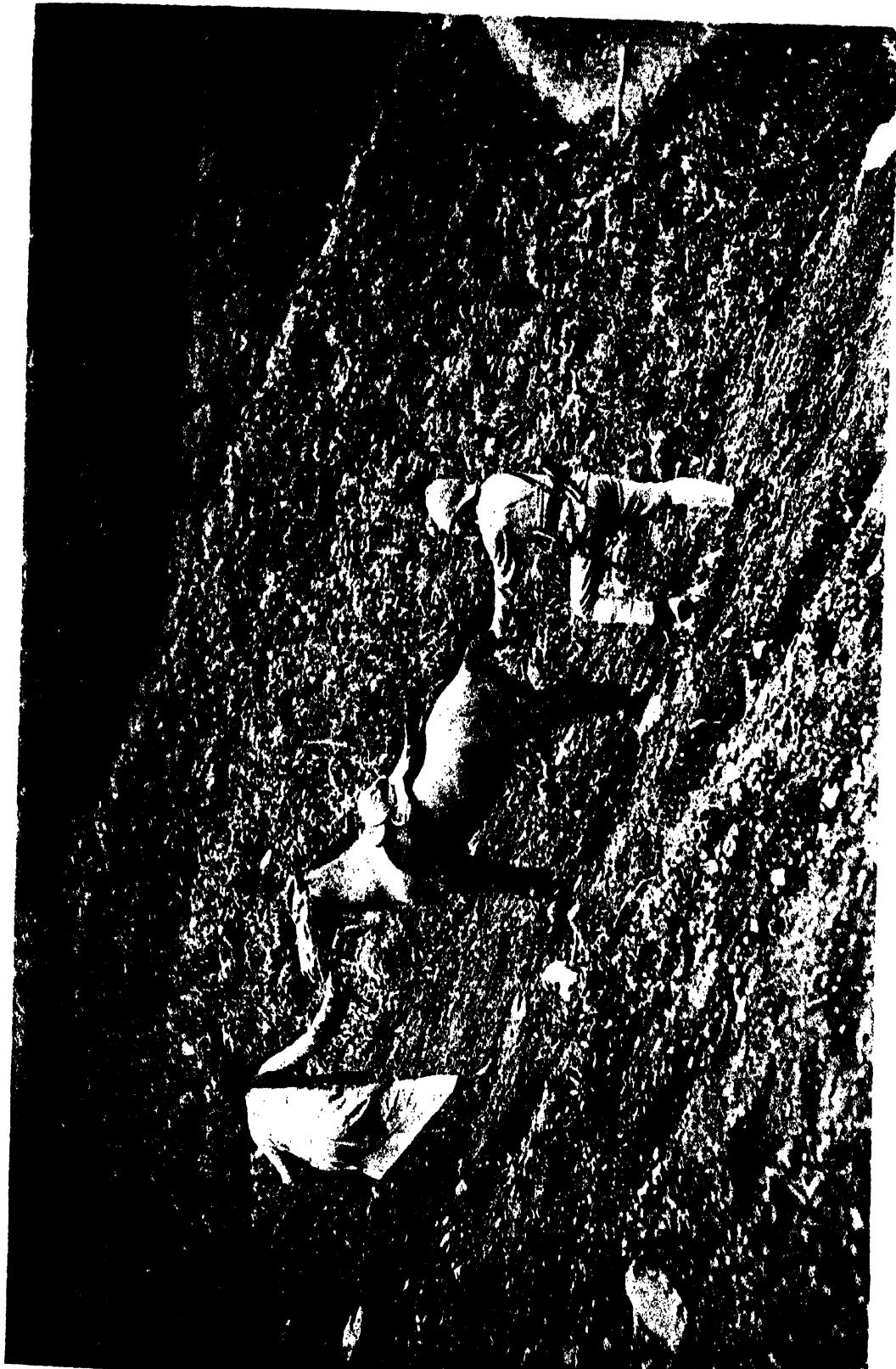
A CAMP PICKET.

The Best Way to Climb a Hill.

Most of the officers had ponies, and it is certainly much nicer getting up a hill on a pony's back, if it can be done, than on one's own pins. However, there were many places where this could not be done. The next best thing was to hang on to your pony's tail. It might not have been a dignified way of climbing a hill, but it helped you to keep your wind, and, when you reached the top of the hill, you could talk, while the others around you gasped for breath and, for the life of them, could not utter a word.

Arrival in Camp.

The camp was usually reached in the afternoon. All of us were then very busy with our various duties; some telling off sites, others looking after their men, or posting the usual sentries and pickets, or issuing the orders for the day.



HOW TO CLIMB A MOUNTAIN!

Theaker, Spink & Co., Calcutta.

These and many other details of camp life keep us all engaged for some time. The Political Officer is busy receiving deputations of Chins ; and then, the safety and cleanliness of the camp gradually settle down. Trooping in an hour up by the rear-wood is gathered—camp-fires are presently our us hot cups of which, under the indeed grateful and

being duly provided for, we

The coolies come or so later, brought guard. The ed and the lighted, and servants bring tea or cocoa, circumstances, are comforting.



ON THE MARCH : SICK OFFICER RESTING.

The Rear-guard has a Bad Time of it.

On a few occasions when the marches were long and the paths very bad, and there were many weary hills to climb and water was scarce, the rear-guard and coolies did not reach camp till long past midnight. Some of the dhoolie-bearers would fall down the *khud* in the dark, or some of the coolies would get lost and would be brought in days after by friendly Chins, or a few sepoys would miss the

way in the darkness and fall asleep in the jungle. Relief parties with lighted pine-wood torches would have to be sent out to light the belated ones into camp. On such occasions the officer commanding the rear-guard had a very unpleasant time of it. Indeed, after the first



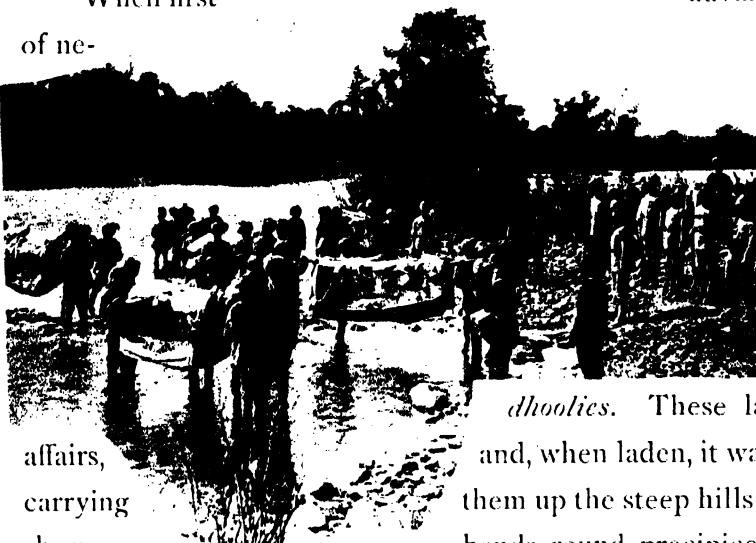
THE FIELD HOSPITAL : THE MEDICAL OFFICER'S VISIT.

experience, he always provided himself with candles, food, blankets, and a flask full of whisky or rum, to be prepared for all contingencies. Experiences such as these, however, were happily not the rule. The rear-guard usually arrived in camp in good time.

The "dhoolies" and "Kahars."

When first

of ne-



BRINGING SICK ACROSS A RIVER.

affairs,
carrying
sharp
made

a feeble lot, went sick in large numbers, and added to the difficulties. When there

is any hard work to be done the *kahar* always

down. His favourite expression, when
request him to "chulo" and not delay

the column, is, "I am

dying!" Whenever you

meet a party of *kahars*, they
whine this dirge at you—

"We are all dying."

But it becomes monotonous, and
not only fails to rouse the
pity in your bosom it is in-
tended to excite, but it

advancing into the hills we had,
cessity, to camp in the
deadly valleys at the foot
of the hills, and here the
troops and followers con-
tracted much sickness.
Men were constantly fall-
ing out on the march and
had to be carried in the

dhoolies. These latter were heavy cumbrous
and, when laden, it was a matter of much difficulty
them up the steep hills with narrow paths that took
bends round precipices and slippery spurs. This
the progress very slow. The bearers, themselves

breaks

you'



CAMP OF THE DHOOOLIE-BEARERS.



GETTING PHOOIE UP A STIFF BIT OF MOUNTAIN.

Thacker, Spink & Co., Calcutta.

absolutely makes one very angry after a time. On arrival in camp the dying ones are as noisy as jackdaws, and snarl and wrangle over their *ghee* and *lotas*, and other equally important matters.

Our Jungle Camp.

Sometimes we had to camp in dark, dense jungles, where the air was stagnant and heavy, and where we had to cut down the trees to let in the light and air. Some of the camps were very bad ; but there was no help for it. We could not go to the top of the mountain, away from the water, neither could we camp up the hill-side—usually as steep as a church-steeple ; so we had to keep to the streams below. Once well into the hills, the camps were on good sites—chiefly on the hill-slopes, near villages.



V IN THE BOUNGSHAY COUNTRY.

The Boungshay Country.

In the Boungshay country the valleys are very narrow, and covered for the most part with dense jungle. The mountains rise to great heights. One range the troops went over was above 9,000 feet. Pine forests are not plentiful. The summits of the higher ranges are covered with dense oak-



A MOUNTAIN CAMP—BOUNGSHAY COUNTRY.

forests, from whose sombre branches hang in plenty long trailing lichen, and orchids are seen in great profusion. Generally above 4,000 feet red rhododendrons cover the hill sides.

The villages are few and far-

between. The paths

are chiefly goat-tracks,

and go straight up or

down the hills. There

is, no doubt, abundance

of game in the

country. The Chiefs are all mighty hunters, and we found

their houses museums of

shikar trophies. The Chiefs

have large herds of *mythun*,

which are usually allowed to roam the jungles. We also came across numbers

of water-buffalo. They also have the ordinary cattle ; but this is the result of their raids into Burma.

In many of these southern villages there were large numbers of white hill-goats. Occasion-

ally the Chins paid goats and *mythun* as

tribute. This provided us with fresh meat for many days. Fowls and eggs were also

plentiful, and paid in as tribute. The nominal

tribute they had to pay was one rupee for each

house. In most of the villages we were able to

get oranges and plaintains. Vegetables were

scarce—the only vegetable universally grown

seems to be a variety of bean. In some

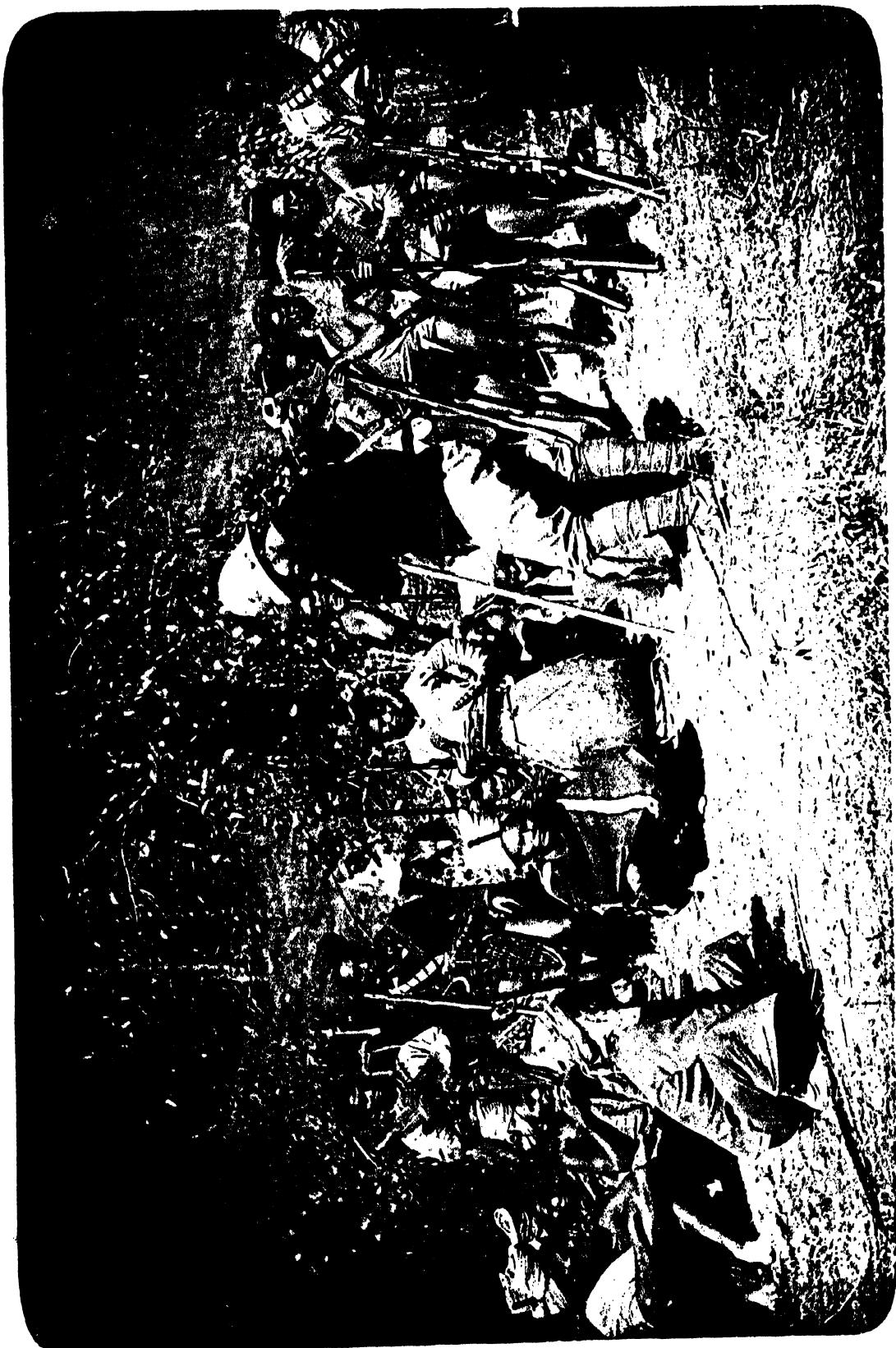
places yams and sweet potatoes and pump-

kins were also grown. Millet and Indian

corn is the staple diet of the Chin. Pigs



CAMP NEAR SHURKWA.



POLITICAL OFFICER INTERVIEWING CHINESE.
TUCKER, SPINK & CO., CALIFORNIA.

and pariah dogs abounded. Chins do not eat their dogs, as was at one time erroneously supposed ; but the pig is a tit-bit reserved for all festive and state occasions.

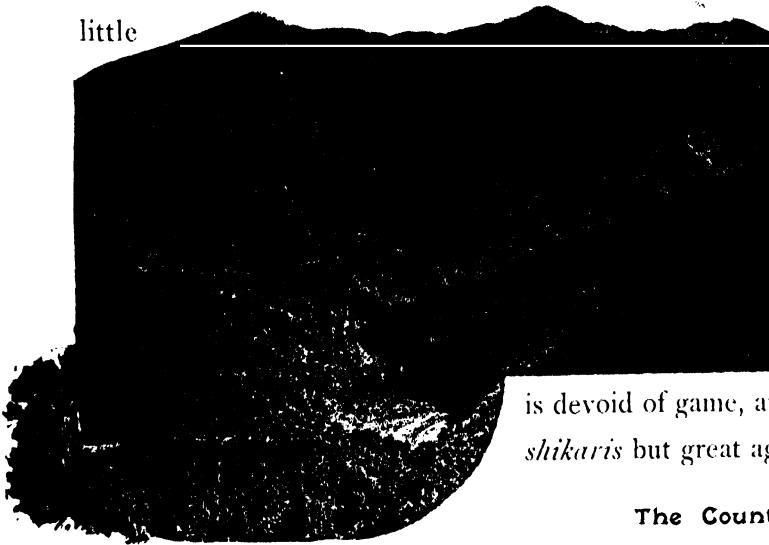
Klung-Klung Country.

In the Klung-Klung country the valleys are broader and the hills not so high, but there is little undergrowth jungle, and the whole country abounds in beautiful pine forest, the air one breathes everywhere being delightfully fragrant and fresh.

Tashon Country.

Towards the north, in the Tashon country, the hills are very densely populated, and nearly the whole of the hill-sides have been cleared for cultivation. One meets with very little

TASHON COLUMN ENCAMPED AT FALAM.



THE HTITE VAR VALLEY, UP WHICH THE BOUNGSHAY COLUMN ADVANCED.

is devoid of game, and the people are not great *shikaris* but great agriculturists.

The Country is Difficult.

Sometimes the country to be visited was

so difficult, that the guns and all animals had to be left behind at the base, and only the troops made the ex-climbing occasions terrible ; of a case of one by lids," as gant ex-goes. One b a c k the Dawn in the Klung-try will never be those who had to about the worse path in the whole of the Chin Hills, and that is saying a good deal. On each side of this steep craggy ridge is a precipice of 3,000 or 4,000 feet, to look down which made one feel break-



THE GREAT SOUTHERN BEND OF THE "BOINU" (CHIEFTAIN'S BRIDE) ROUND THE "BOIPA" MOUNTAIN (THE CHIEFTAIN).

quite dizzy. The Chins call this neck spot, "The place where the dog fell down." It is the sort of place Rider Haggard might have conceived, and up which some of his bloodthirsty heroes might have had to climb in search of hidden treasure or on some other bold adventure.



OUR FIRST VIEW OF THE BOINU RIVER BELOW SHURKWA VILLAGE.

We Receive Warlike Reports.

The reports at first

with coolies petition. The on such was ter-ten it was " holding your eye-the ele-pression r a z o r-ridge on Mountain

Klung coun-

forgotten by climb it. It is bit of mountain-

of place Rider Haggard might have conceived, and up which some of his bloodthirsty heroes might have had to climb in search of hidden treasure or on some other bold adventure.



DESCENDING A BAI BIT OF MOUNTAIN PATH: THE DAWN MOUNTAINS.

Thacker, Spink & Co., Victoria.

received were always of a more or less warlike nature, and were generally to the tune that the more distant villages would strenuously resist the advance of troops into their country. But eventually peaceful councils prevailed everywhere and the troops were received in all directions in a friendly spirit. On one occasion only did we find that they had *panjgie*-d or spiked a place with sharp bamboos. We were, however, warned of this, and the only creature that suffered was an obstinate old mule who persisted in wandering off the path, and one of his feet was run through by a *panjgie* for his trouble. When a good



THE HIGHEST POINT REACHED BY THE BOUNGSHAY COLUMN, OVER 9,000 FEET.

Samaritan of a Tommy did the animal a good turn by pulling out the spike, the ungrateful beast repaid his kindness by kicking him in the stomach. But, to be sure, there are others besides mules who display this virtue. There was, for instance, the Chin whom we treated with rum and other delicacies,



ENTRANCE TO SOUTHERN BOUNGSHAY VILLAGE

and who, before leaving camp, quietly walked off with one of our *kukries*. There

too was the *sahib*, who, having no matches himself, borrowed a box from his *syce* on the march, and then swore at the man because the matches would not light.

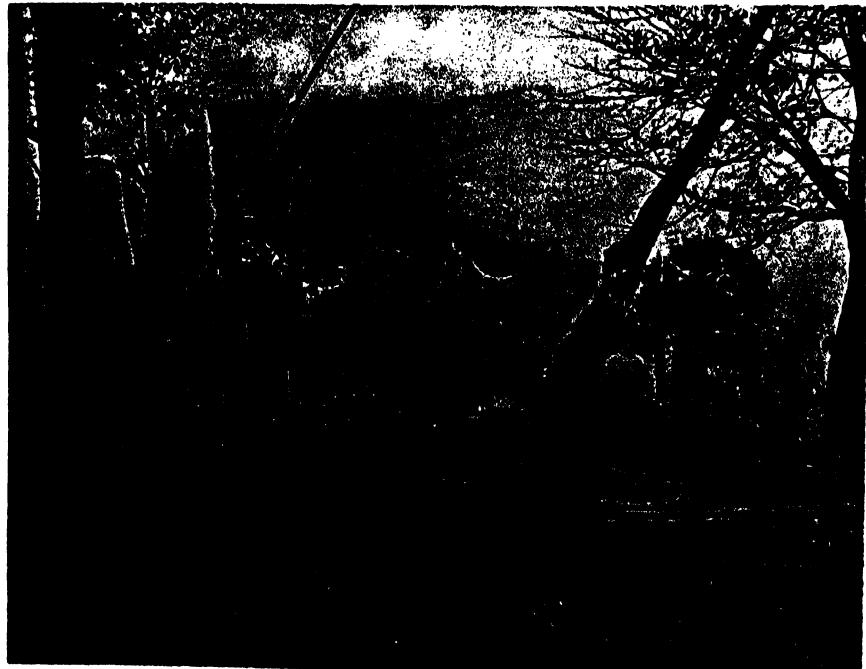
We are met by the Chiefs.

The Chiefs and principal men of the village the

troops were marching for, always came out several miles with presents of fowls, eggs, oranges, and gourds full of *Yu*, to meet the column. Having given in their submission, they conducted the troops to their village, near which the camp would be pitched. Later on the Chiefs would come in and pay their tribute, and discuss matters with the Political Officer.



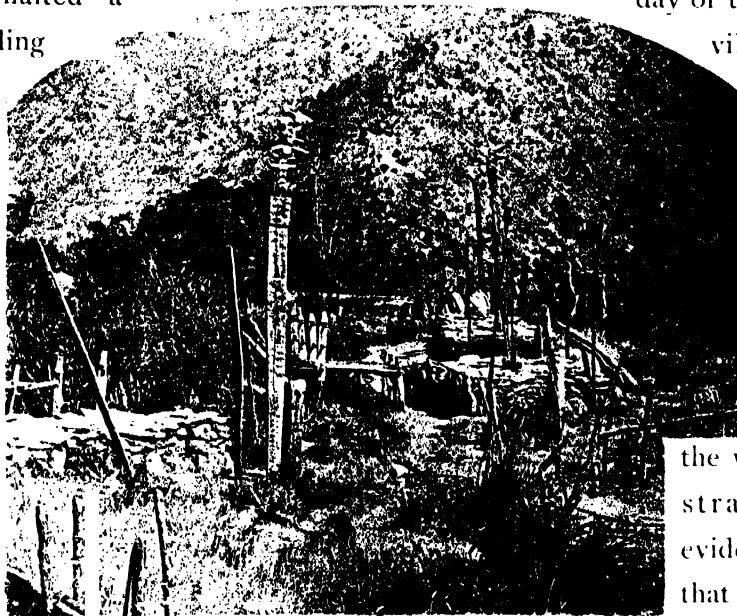
ENTRANCE TO A TASHON VILLAGE.



ENTRANCE TO A YAHOW VILLAGE.

Chiefs come in to submit.

If we halted a
of surrounding
, had not been
from vari-
would come
strings of
carrying the
sents and
submission:
they would
and inspect
seen in the
The Chin
consider
time for
some camps strings
tions kept coming
long, and some-
Often they turned
hours of the morn-
round the Political
would shout,
which being inter-
Father! O Father!"
keep on shouting
gave them an au-
use swearing at
not understand that,
you the louder. If
Chin, and he want-
the Political Offi-



A CHIN GRAVEYARD.



A CLUMP OF BAMBOOS AT AN ALTITUDE OF 6,000 FT. AT ENTRANCE TO A CHIN VILLAGE.

day or two, the Chiefs
villages that we
able to visit
ous causes,
in with their
followers
usual pre-
give in their
and then
go round
the wonders to be
strangers' camp,
evidently does not
that "there is a
everything." In
of these deputa-
and going all day
times at night.
up in the small
ing, and sitting
Officer's tent, they
"Kapa! Kapa!"
preted means, "O
And they would
till the "Father"
dience. It was no
them. They did
and only "Kapa-d"
an idea struck a
ed to impart it to
cer, he came to

him at once, no matter what the hour might be: midnight suited him just as well as dawn or mid-day.

A midnight visit.

On one occasion we verandah of a Chin the wind out waterproof the front of dah. About we were all startled by "Kapa!" in long drawn-out tones. We sat beds, and there waterproof sheet at

LUNNOO, THE SOUTHERNMOST VILLAGE VISITED BY THE BOUNGSHAY COLUMN.

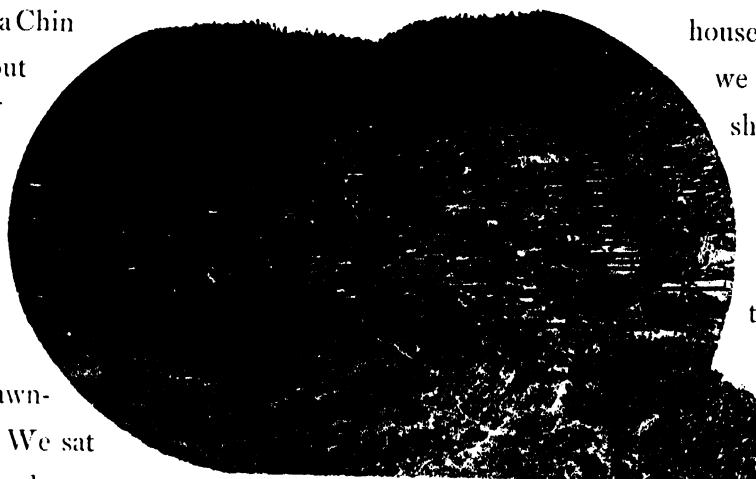
of hideous Chin faces, with dishevelled hair, lit up by flaming pine-torches. They grinned at us and seemed to enjoy the situation. They were a deputation from a neighbouring village that had come in to submit. Owing to these little peculiarities of the Chin, we had to erect our tents well away from the Political Officer's; otherwise we were never certain of our night's repose.

How we drank *Yu* at a Chief's house.

Perhaps a Chief would invite us to drink a friendly cup of *Yu* at his house. We remember one occasion of this kind. When the camp-fires were burning merrily all round and



RAWYWA, THE MOST WESTERLY CHIN VILLAGE VISITED.



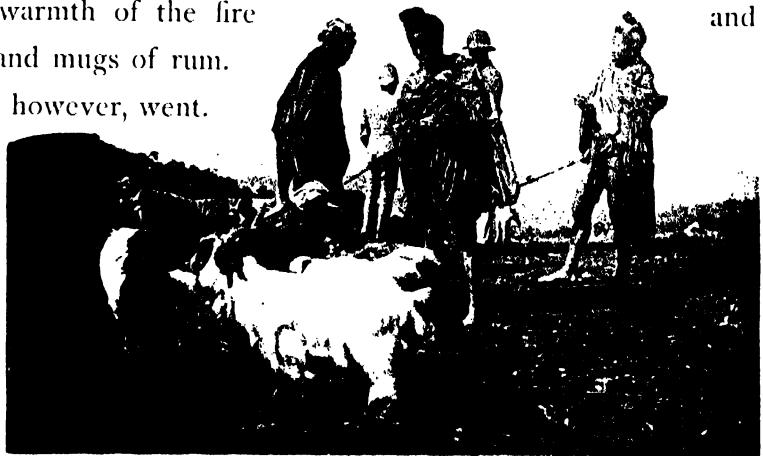
LUNNOO, THE SOUTHERNMOST VILLAGE VISITED BY THE BOUNGSHAY COLUMN.

were all asleep in the house. To keep we had tied a sheet across the veran- midnight suddenly the familiar "Kapa!" out gut- up in our peering over the us were a number

throwing a cheerful glow on the groups round each, the Chief of the village came and invited us to his mansion. It was a cold night and some preferred the warmth of the fire and their post-prandial pipes and mugs of rum.

A few of the hardier ones, however, went.

The Chins formed a circle round a huge *Yu* jar, and the liquor had to be sucked out of the jar through a reed in the orthodox Chin fashion, the quantity each guest had to drink being marked by a piece of stick. Each guest had to suck away till the liquid reached a certain level. To the Chin "this was nothing new," as the mule said



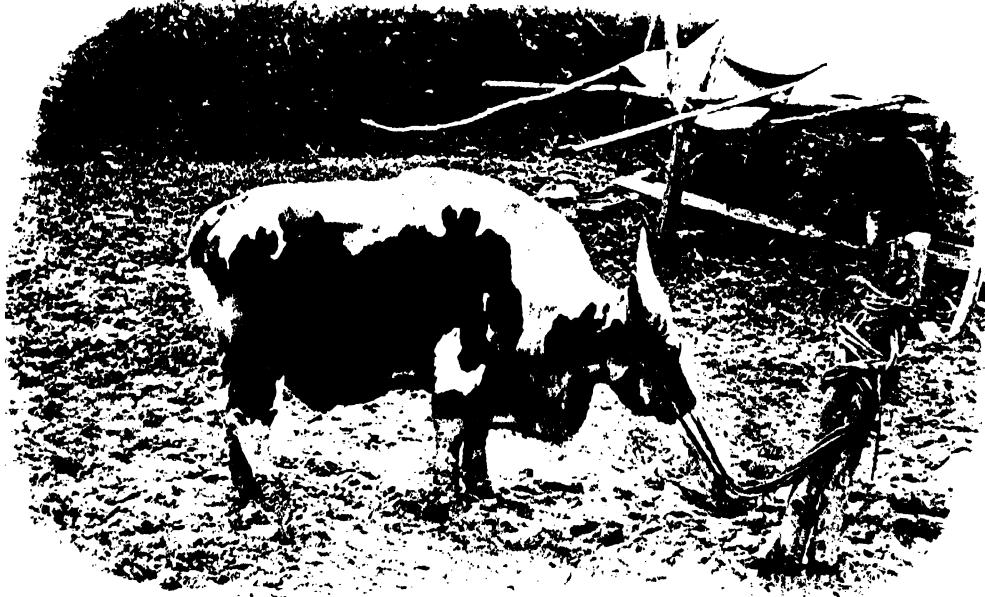
GOATS BROUGHT IN AS TRIBUTE.



HEAD-QUARTER CAMP AT MUNLIP (KUUNG-KLUNG).

when it fell down the *khud* for the twentieth time. But it was a strain on the

"Boipas" (Chin for *sahibs*), and some felt the effects of that mild debauch next day and the day after that.



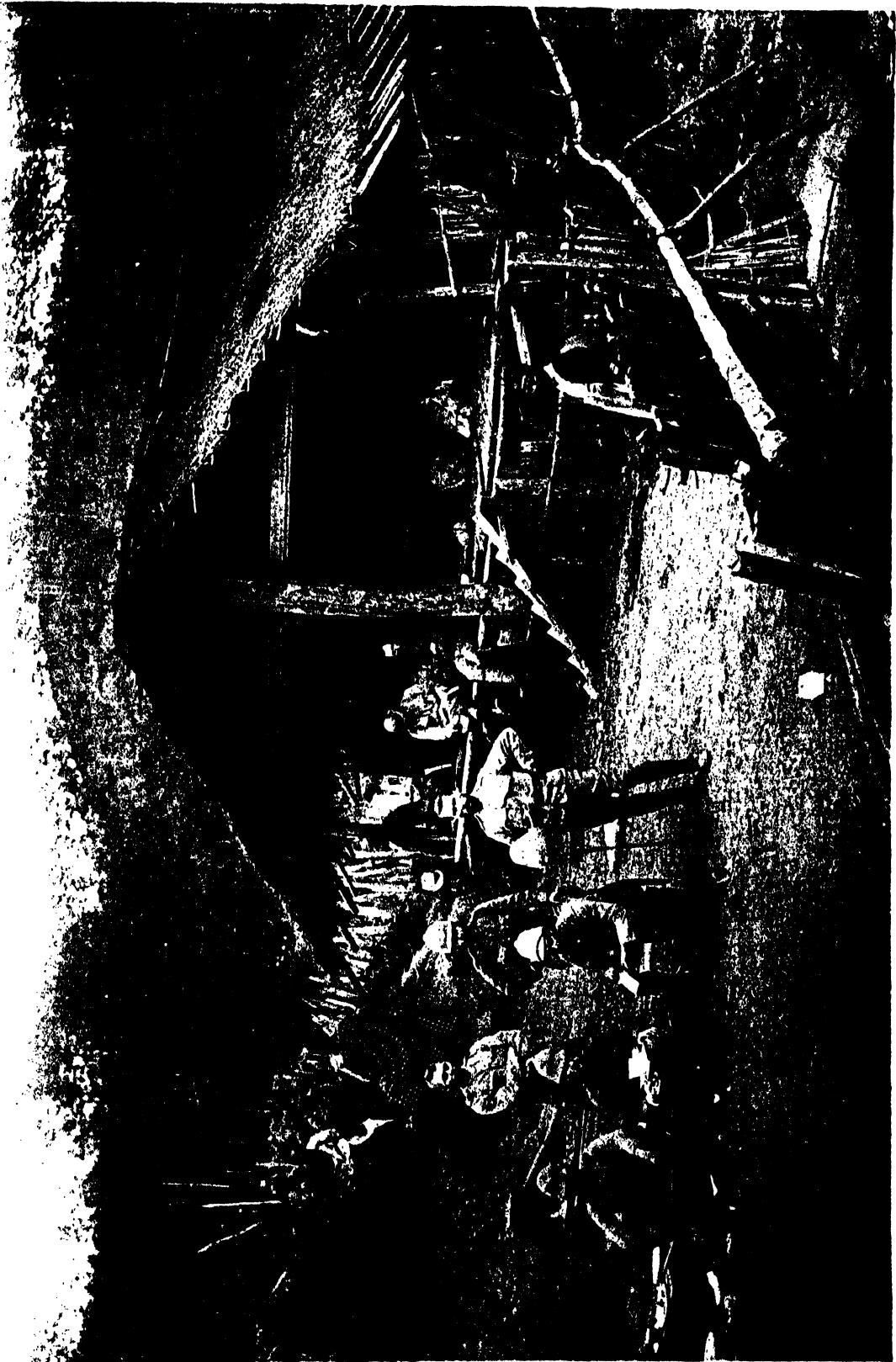
A MYTHUN PAID IN AS TRIBUTE.

***Yu* and its virtues.**

This *Yu*, or Chin beer, varies in quality immensely. No two brews are alike. The liquor first drawn off is naturally much stronger than the subsequent liquid; for, as the beer sinks in the jar as it is drawn off through the reed, more and more water is added. This beer, when good, is not unlike inferior cider; at any rate it is refreshing and acceptable when you have nothing better to drink, especially after a long, weary, dusty march over many hills. After a time all of us took kindly to *Yu*, and, whenever a Chin deputation came in, the *Yu*



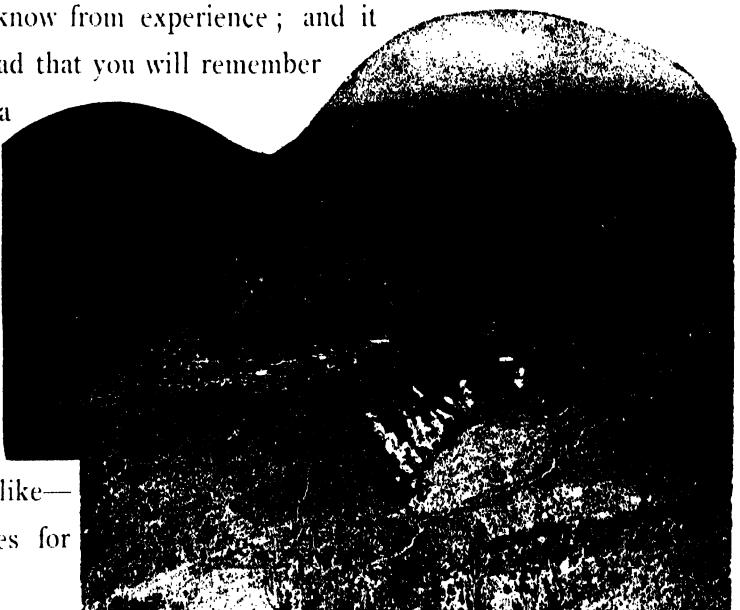
A STIFF CLIMB.



HEAD QUARTERS CAMP AT MUNLIPI (KLI'NG-KLUNG).

Thierry, Sodick & Co., Calcutta

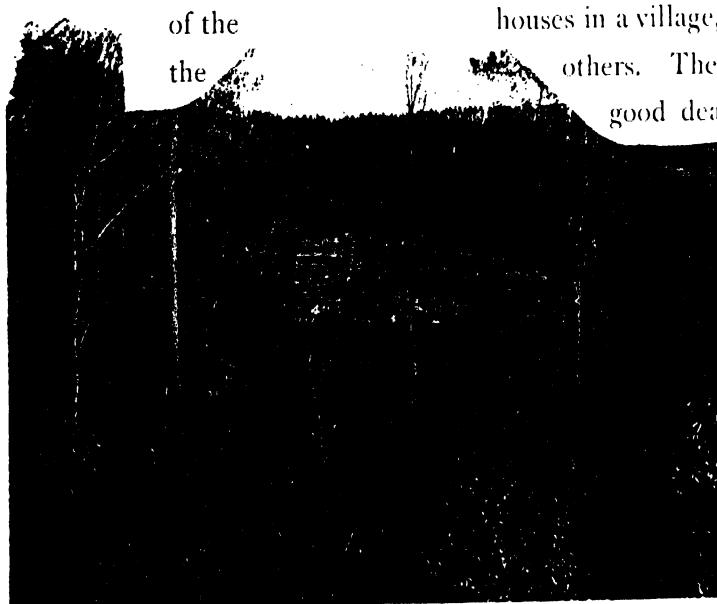
gourds were always in great request. It is intoxicating stuff too, if you imbibe too much of it, as some of us know from experience; and it is capable of giving you a head that you will remember for many a day. This is a complaint not unknown even among the most veteran Chin topers. They frequently came to our camp for medicine to cure their heads—but they put it down to fever! Strange how we all—savage and civilized alike—try to find plausible excuses for our little failings.



VILLAGE OF KLUNG-KLUNG—CAPITAL OF THE TRIBE OF THE SAME NAME.

Rainy weather experiences.

When the weather was threatening or rainy, we usually occupied a portion of the houses in a village, the owners doubling up with others. The houses, however, required a good deal of cleaning up before they were habitable. A Chin house is usually chock-full of rubbish of all kinds, chiefly huge wicker-baskets. Then a plank or two have to be taken out of the sides to let in the light and air: for there are no windows in a Chin house, which is perfectly dark inside. The roof and walls are black



VILLAGE OF MUNLIPI (KLUNG-KLUNG).

with cobwebs and to the general inside of a is not a place, is lively for it swarms min of all pigs and my the house. The the fowls and dogs with the humans.

smoke and add gloom. The Chin house cheerful though it enough, usually with ver- sorts. The *thun* live under little piggies and share the house

THE TAO GAP; OR THE PASS BETWEEN CHIN AND LUSHAILAND THROUGH WHICH THE ROAD PASSES.

The Baby cries.

The verandah is the best part of the house and we usually slept in it, leaving



THE TAO MOUNTAIN.

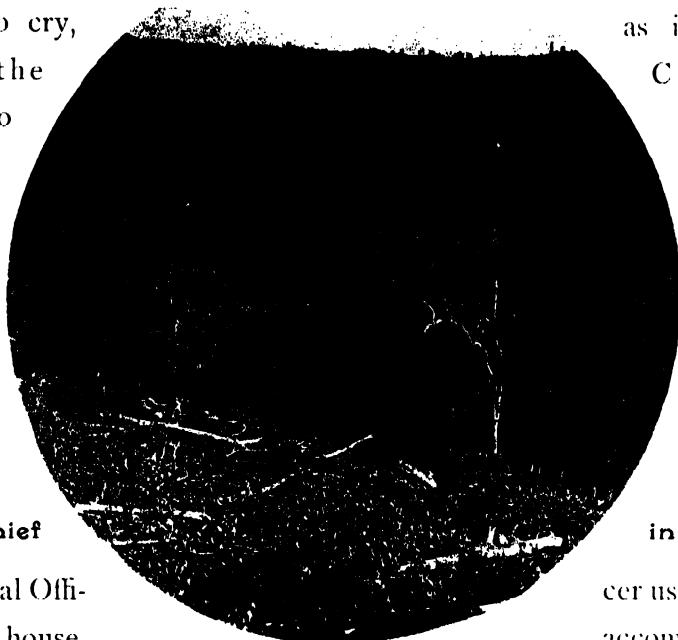
the family undisturbed in the rest of the house. But they had not the same consideration for us; for about two or three o'clock in the morning the baby



MEETING OF THE TWO COLUMNS AT TAO: SENDING OFF THE NEWS BY HELIO.

The Soc. Spink & Co. Calcutta.

would begin to cry, babies, and the would try toing what was Chin lullaby, what sound- a dismal certainly put sleep, what- might have had



We visit a Chief

The Political Officer, Chief in his house, or two officers, with a and a party of friendlies. Let me picture such a scene.

A JHOOM, OR CHIN CLEARING FOR CULTIVATION.



THE BLUE MOUNTAIN.

as is the wont of Chin mamma quiet it by singing meant for a no doubt, but led to us like croaking and an end to our ever effect it on the baby.

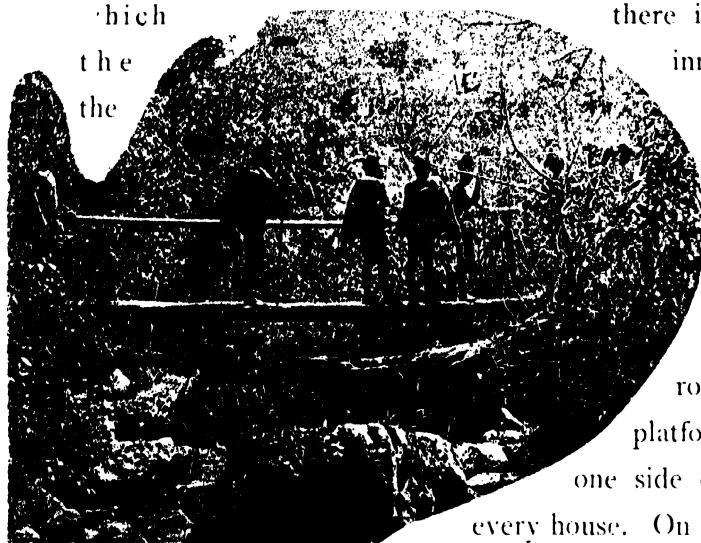
in his house.

cer usually visits every accompanied by one small escort of sepoys On entering the house the party is followed by a crowd of odorous Chins, who troop in from the neighbouring houses, some smoking strong smelling rank tobacco in long bamboo pipes. A Chin house usually contains three large rooms. The first is a sort of sitting-room, open in front, where

guests are received. The walls of this room are usually decorated with trophies

of the hunt and of raids. The second is the sleeping-room, in one corner of which there is a large fire-place round which inmates sleep: and the third is an apartment where all the cooking is done, and where the family generally lives. These rooms open into one another by round holes with a kind of sliding-door to close each. To enter the front room you have to ascend a raised platform which occupies the whole of one side of the enclosed yard in front of every house. On this raised platform or balcony the family sit during the day to talk, work, sleep, or

beneath the house, where kept, is churned into the yard in front is ter. In spite of all a very healthy race. you will observe that every Chin has made a suc- raid trophy is badge of prowess correspond to army. These of a rudely carved ed to some uprights ground. Long bam- the posts, and from the bamboos are suspended of birds and reptiles and

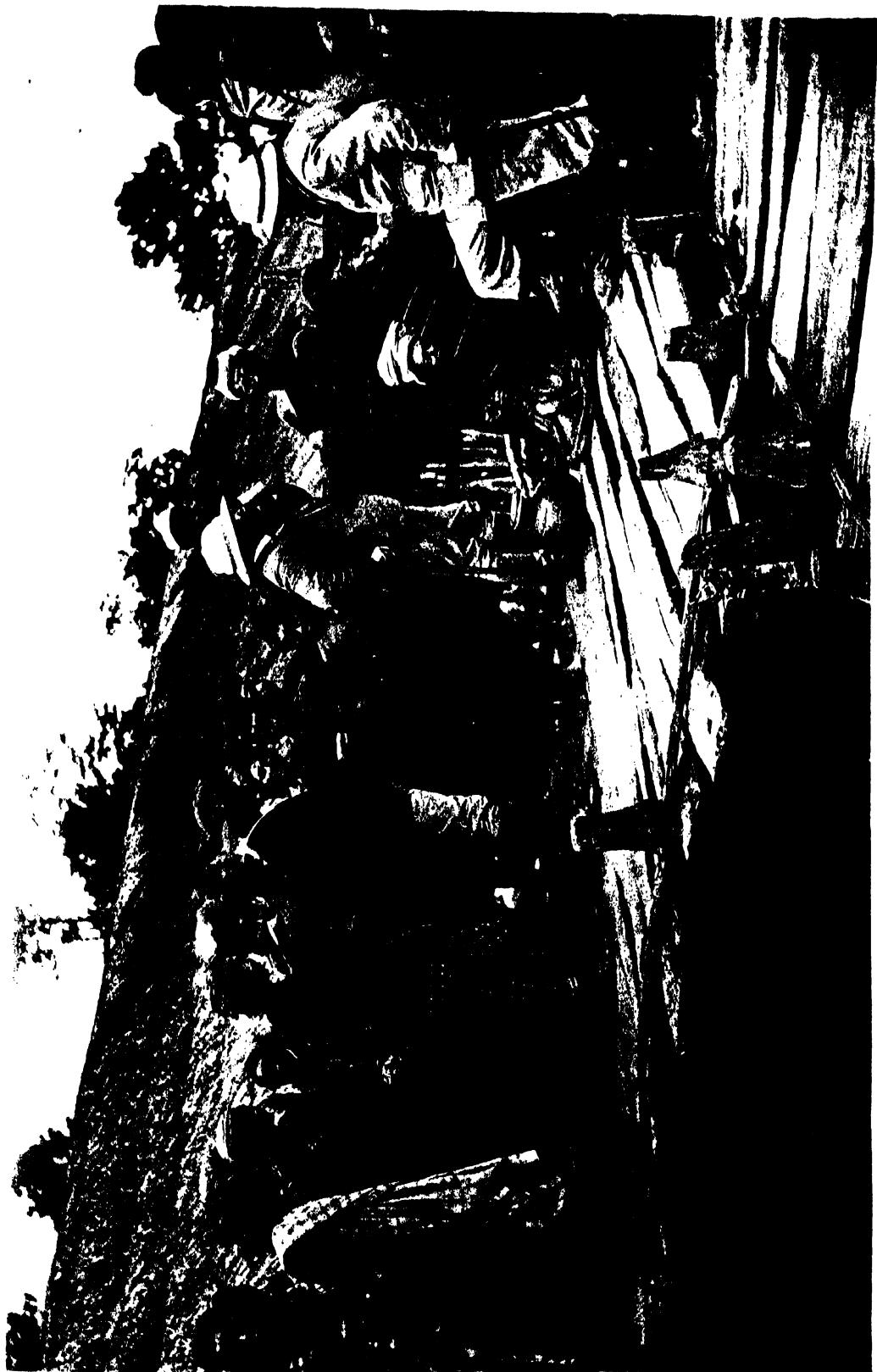


A CHIN BRIDGE

drink *Yu*. The ground the pigs and cattle are thick black mire, and often not much better this the Chins are. In the front yard the raid-trophies erects when he cessful foray. A looked upon as a in war. They the V.C.'s of our trophies consist board which is fix- driven into the boos are attached to drooping ends of the rudely shaped emblems



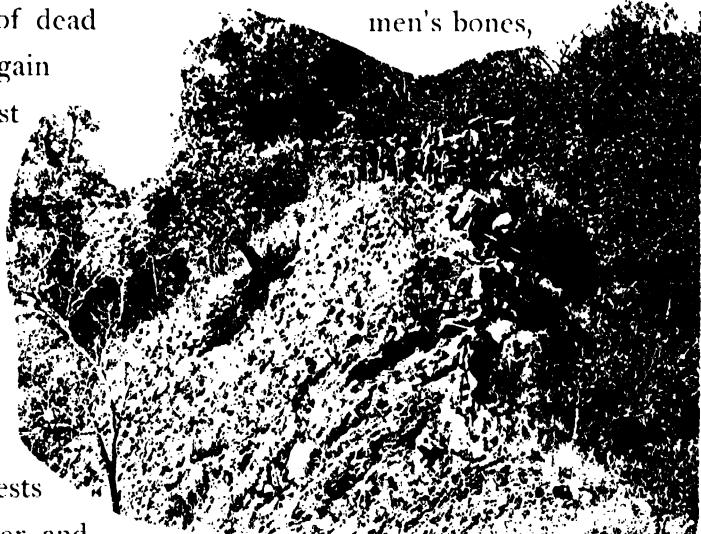
WITH THE ADVANCE-GUARD: "DUSHMEN HAI, SAHIB!"



WE VISIT A CHIN CHIEF: OUR RECEPTION.

Trappers, Spike & Co., Advertisers.

other strange things. When the wind sweeps up the mountain-side, the bamboos sway about and these wooden devices strike against one another, and at night they sound like the rattling of dead men's bones, as if they were coming to life again to cry out for vengeance against their murderers. But we have wandered from our visit to the Chief. Let us go back to the house. In the front or reception-room is a raised sort of dais in every big house, running across the whole breadth of the house. On this the guests usually sit and talk. We enter and sit down on this. Mats or *mythun* skins are spread for our feet. The Chief and other headmen of the village squat round us, and the rest of the they his



A STIFF DESCENT.



CHIN DEPUTATION WAITING TO RECEIVE COLUMN.

pleased, and say, "Atah!" which means "excellent." A Chin thinks you a poor creature indeed, if you can't appreciate the qualities of his *Yu*. Then the usual

crowd deposit themselves wherever can find room. The Chief or wife, the latter smoking the usual pipe, now comes forward with a gourd of *Yu* and a drinking vessel of lacquer, and the liquor is poured out and handed to the "Boipas" or *sahibs*, who, to show that there is no ill-feeling, must drink the proffered cup. Even

if you dislike the stuff, you must drink it, and look

A Chin thinks you a poor creature indeed, if you can't appreciate the qualities of his *Yu*. Then the usual

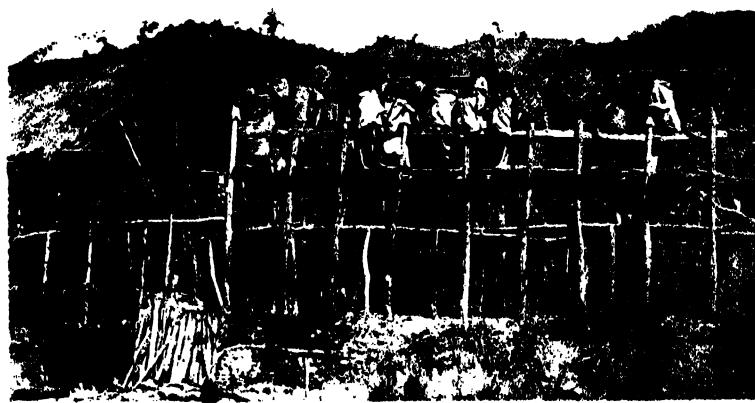
presents of fowls, eggs, plantains and cane are produced. Having drunk and eaten a plantain or two, the talking begins. This is accompanied by much gesticulation and shouting. They are a very excitable lot and

sugar-

Yu



ON THE MARCH : RECEIVING THE SUBMISSION OF A VILLAGE.



GALLERY OF CHIN BEAUTY WATCHING ARRIVAL OF COLUMN.

suck in the liquor through the reed, each pint or so. The liquor is very gradually and deliberately swallowed. It is rolled about in the mouth and then allowed to trickle down the throat, so as to give the drinker the full benefit and bouquet of the liquor. *Yu* is usually prepared from fermented Indian corn and millet or other grain.

cannot speak without jactitation. The *Yu* cups circulate freely among the crowd, who to save time suck in the liquor from the gourds. If a *Yu* jar is on tap, which is usually the case, the Chins take it by turns to sit by it and

drinking a



RECEIVING A CHIN DEPUTATION ON THE MARCH.



NO. 2 STOCKADE AT FOOT OF CHIN HILLS.

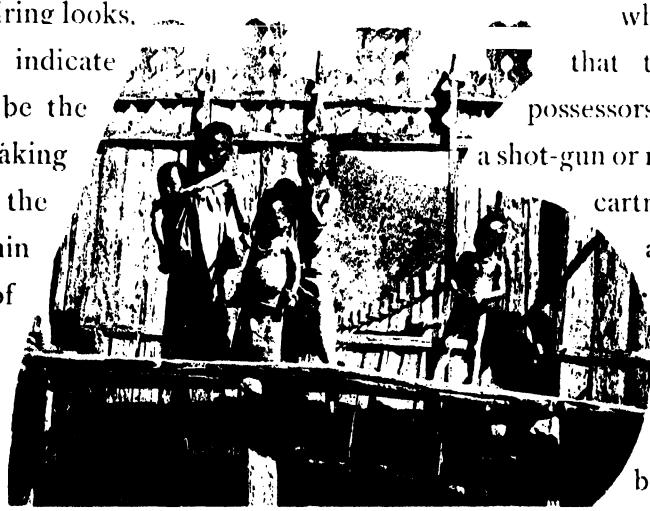
Trickey, "Sink & Co., Calcutta.

A Chin takes the keenest interest in every instrument of war. The edges of our swords are examined to see if they are sharp. He gives a little sniff of



POLITICAL OFFICER RECEIVING SUBMISSION OF TASHON CHIEFS ON THE MARCH.

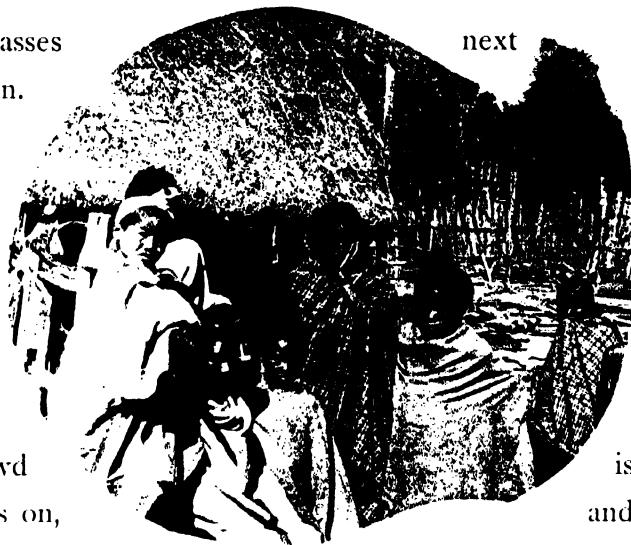
contempt, if he finds they are not as keen as razors. Their own *dahs* and daggers are always kept beautifully sharp. Fire-arms are what always fetch the Chins. Their eager admiring looks, when our revolvers are produced, indicate that they would give a good deal to be the possessors of such weapons themselves. Taking a shot-gun or revolver to pieces, or shooting out the cartridges, is as good a play to a Chin as a play to a European audience. Their exclamations of wonder and amazement are as amusing to witness as the men-folk peep through doors or through boards, and, no doubt, believe that the white strangers are performing some fearful feats of magic. The men are always keen to see some shots fired. We give them an exhibition, but not always with success.



LITTLE CHIN GIRLS WATCHING ARRIVAL OF TROOPS.

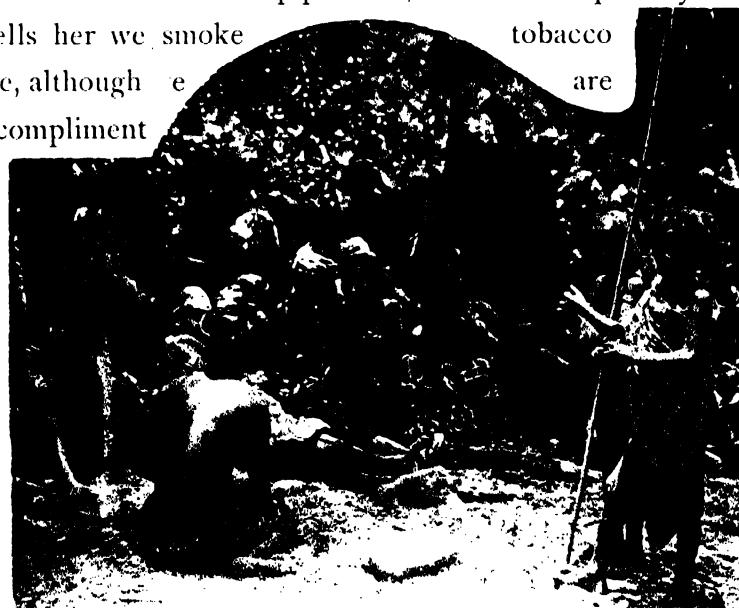
However, to smash an egg with a shot-gun at fifty feet is a performance which raises you tremendously in the estimation of a Chin!

Our field-glasses
of their admiration.
the magnifying
through the op-
duces ludicrous
and causing fire
glasses is also a
astonishment.
have to exhibit to
the besieging crowd
talking then goes on,
house produces a flask



THE BELLE OF THE VILLAGE.

juice, decanted from her own pipe-bowl, which she politely offers us. Our interpreter tells her we smoke tobacco and are but never highly flattened. She has paid us the liquid is pre-women of the their pipes. man and girl pipe, at the which is a taining water, the nicotine from the pipe ate. When the solution is of sufficient strength, it is decanted into little gourds. This liquid is largely consumed by Chins. They are always taking nips from these flasks,



A FRIENDLY CHAT WITH CHINS.

come in for a share
Looking through
end and then
posite end pro-
bewilderment;
by magnifying
source of endless
These wonders we
each one in turn till
is satisfied. More
and the lady of the
of choice tobacco-

but never
highly flat-
she has paid
ing us the
liquid is pre-
women of the
their pipes.
man and girl
pipe, at the
which is a
taining water,
the nicotine
from the pipe
ate. When

nearly every Chin carrying a supply of the nauseous-looking stuff. Why they are not poisoned by it is a mystery. On long marches and on all these tobacco-bottles are just as much in requisition as the *Yu* jars. The Chin is, therefore, to be the boon companion, as those two namely, suming great virtues, the capacity for consuming much liquor and

THE POLITICAL OFFICER RECEIVING A DEPUTATION OF CHINS IN CAMP.

tobacco, he possesses in the highest degree ! When we have declined the proffered honour, the tobacco-juice is passed round to the elders in the crowd ; everyone takes a sip, and the bottle is handed back to the lady.



By this time the Political Officer has managed to make the Chief understand what he wants done. Our business ended, we rise up and, cautiously picking our way over the creaking and rickety boards of the balcony, we leave the house and return to



CHINS WAITING TO SEE THE POLITICAL OFFICER

camp, and so ends our visit.

Captives refuse to be released.

In releasing Burmese among the difficulties this curious one-- refused to be released were chiefly who had been from Burma young. They grown up as knew no language Chin, and had upon the Chins people. Such captives and scratched and also swore, when the Police release them and give them is human nature! Sometimes the Chiefs had to be put in the Quarter-Guard and kept the captives



OBTAINING INFORMATION.

captives from the Chins, that cropped up was the captives released! These girls and boys, carried away when very young had thus Chins and language but come to look as their own captives kicked and bit and cried, and no doubt the Officer attempted to return to their fond parents. Such

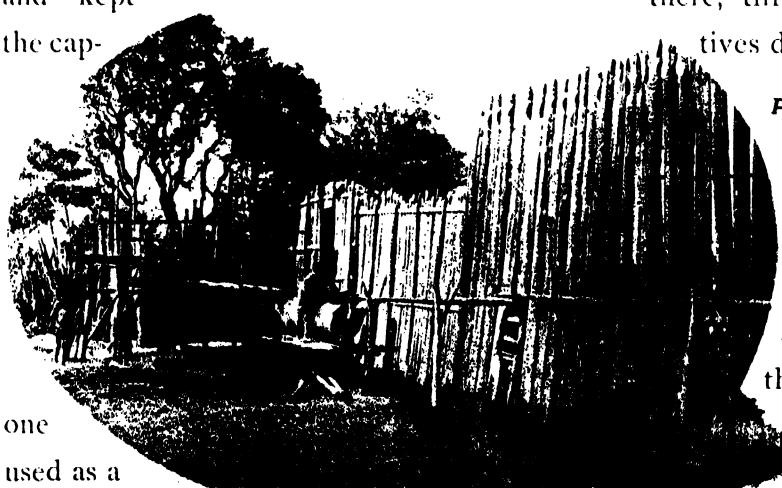
there, till the villagers produced the captives demanded,

A funeral party disturbed.

In one of the columns a funeral-party was performing the last rites for a dead comrade, when the Chins, objecting to of their fields being used as a burial-ground, hurled

one used as a volley

burial-party. They were, however, soon put to flight, and the interment completed without further interference.



ENTRANCE TO A CHIN'S HOME.



THE WUNTOO CHIEF'S HOUSE (KLENG-KIENG). THE LARGEST AND BEST HOUSE IN THE WHOLE OF THE CHIN HILLS.

This photograph is from the collection of the Royal Geographical Society.

News spread rapidly.

It is wonderful how quickly news get about in these hills. On one occasion we heard that an important capture was in a Chief we wanted to certain village, All plans were carefully made, and the village rounded by daybreak, whole place was searched. The missing man, however, was not found, ever, was but the village elders were age chiefs and at that hour discovered of the morning still sitting up and over their and they



Yu jars, pretended to know nothing of the fugitive. We could only exclaim, "Better luck next time!"

as a dashing and gallant young officer sadly remarked, when he captured what he believed to be a large party of hostile Chins, but discovered to his disgust, on bringing them into camp, that they were only friendly Chin coolies who were coming



A CHIN HOUSE.

in to carry rations for the column, and with the discovery all the visions of D.S.O's and other honours faded from his sight !

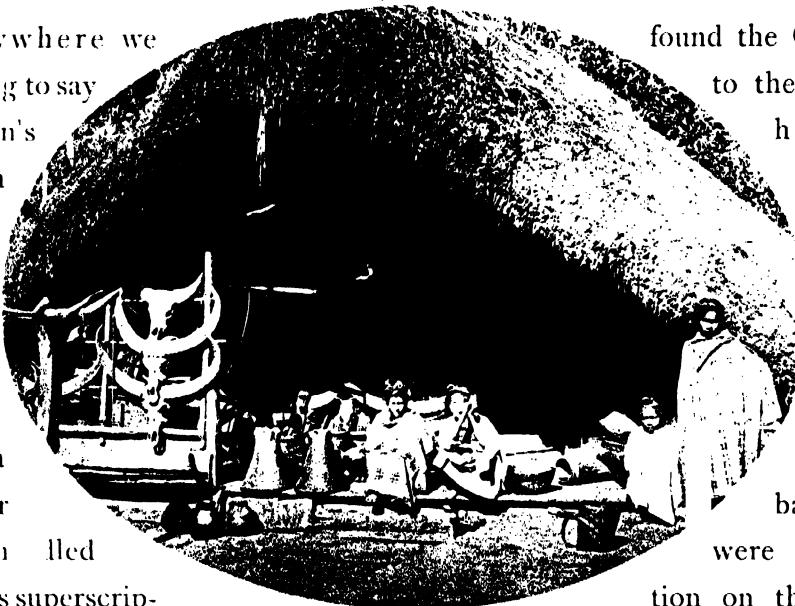
Chins and rupees and barter.

Everywhere we have nothing to say the Queen's only coin peared to genuine Empress- though why they of this idea to say. Pr coins they h lled the Empress superscrip- silver coins too were sometimes Chins brought in Queen-rupees which they offered to exchange for Empress ones, or a

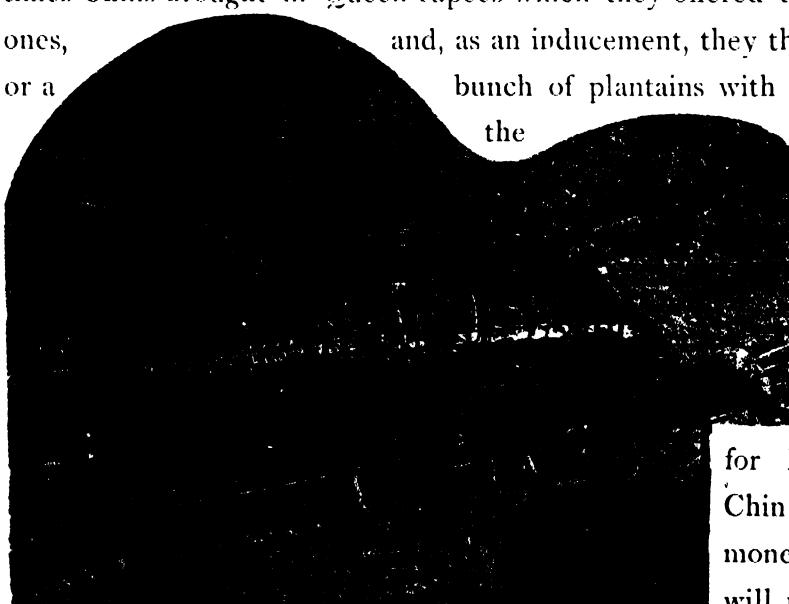
found the Chins would to the rupee with head. The they ap- consider was the rupee: how or got hold it is difficult bably the first were rupees with tion on them. Small at a discount. Sometimes Chins brought in Queen-rupees which they offered to exchange for Empress ones, and, as an inducement, they threw in a few dozen eggs bunch of plantains with each coin—offers which

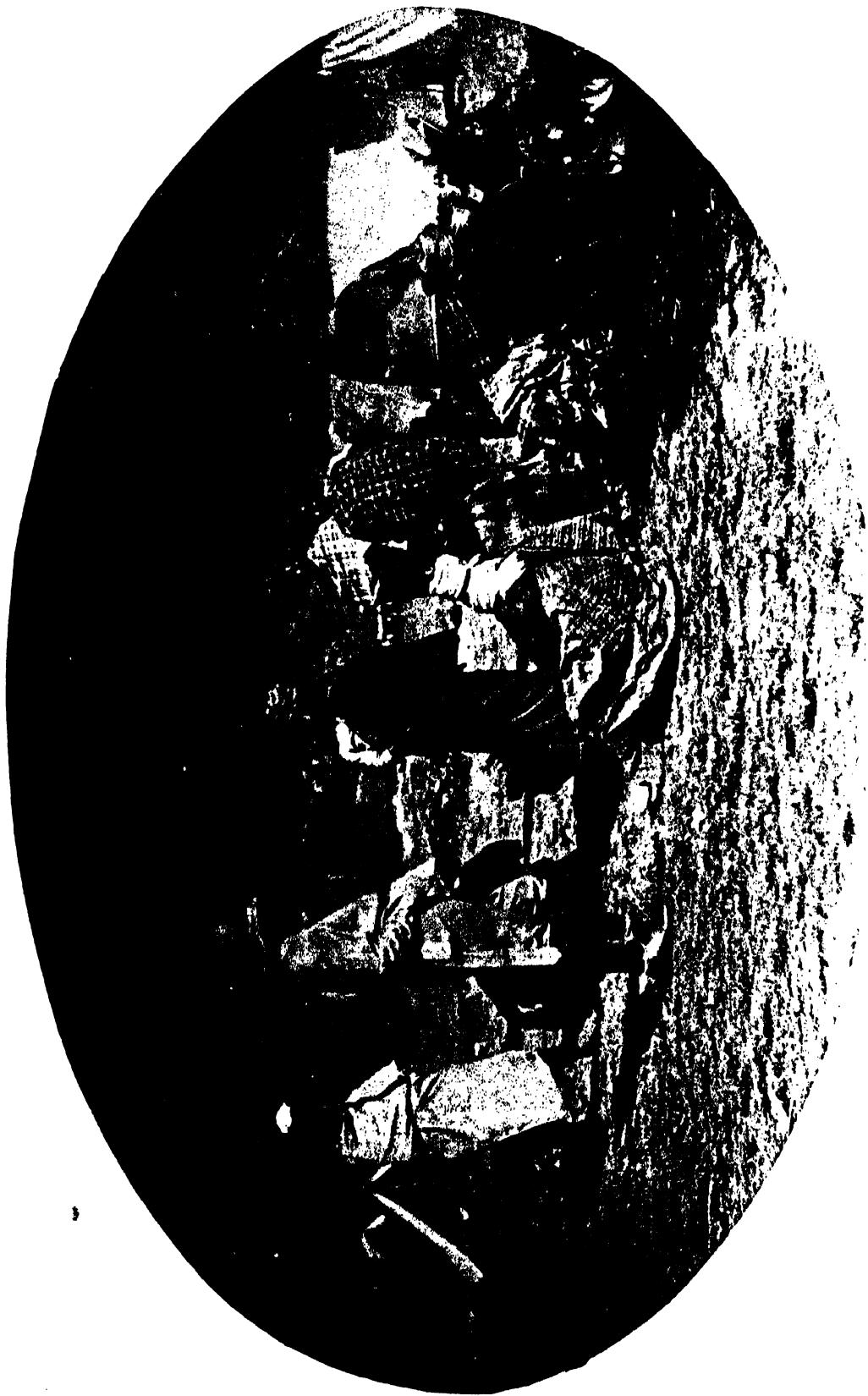
the men were not slow to accept. Others offered four four-anna pieces or two eight-anna bits, with a handful of copper coin thrown in, in exchange for Empress rupees. The Chin idea of the value of money is very vague. He will no doubt soon learn better. A *thanka* or rupee is his

CHIN HOUSES, SHOWING PLATFORMS AND PALISADES.



THE FALAM WAR-CHIEF'S HOUSE.

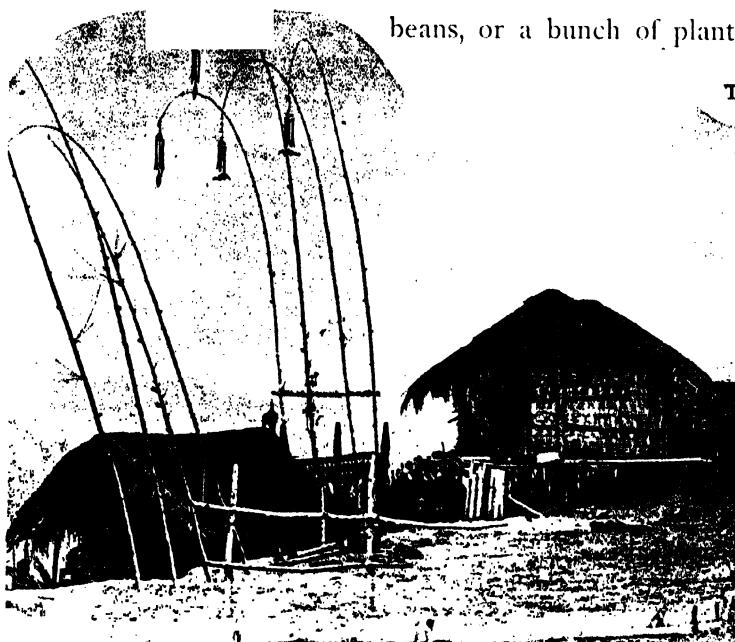




THE POLITICAL OFFICER OBTAINING INFORMATION.

Thackeray, Spink & Co., Calcutta.

standard for everything he has to sell, whether it be a chicken, or a basket of beans, or a bunch of plantains, or a few eggs.



RAID-TROPHIES AT TUNZAN, PUT UP IN HONOUR OF THE MURDER OF LIEUT. STEWART.

pletely. All eggs they brought in were dropped into a basin of water to test them. So in the usual manner one day the servant bought a batch of eggs after testing them in the water. But imagine his disgust when he afterwards found that the Chin had boiled the eggs—which were all bad—and so they had sunk in the water and deceived him !

The Chin is not a fool.

The Chin is not such a fool as he looks. He has been known to sell to Burmans and others on the frontier solid slabs of beeswax, which the purchasers afterwards discovered to be straw or mud covered over with a layer of wax ! Sometimes they have received a

The Chin likes a gamey egg.

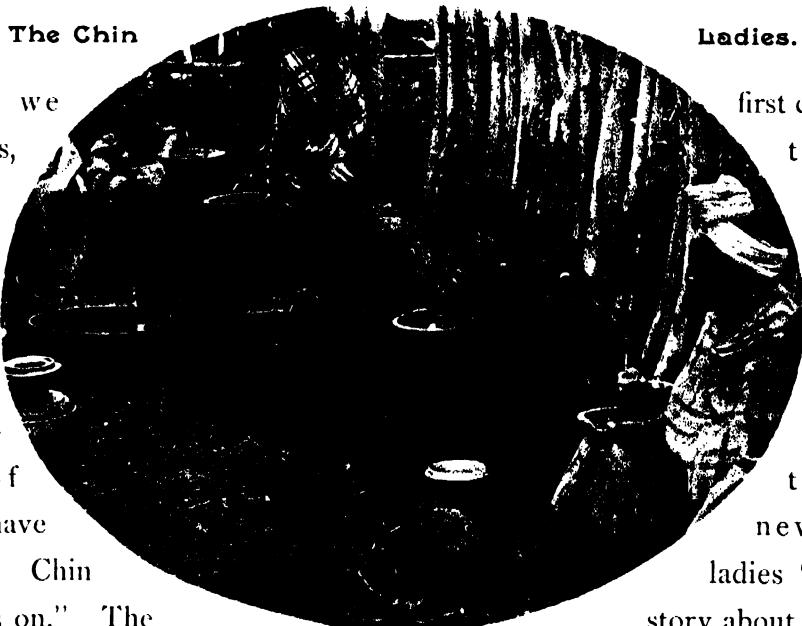
On one occasion the Chins sold us some eggs, and on breaking a few we found them addled. These were thrown away ; but the Chins carefully picked them up and put them into their bags, reserving them, no doubt, as *bonnes bouches* for future use !

Another time the guileless Chin took us in com-



A CHIN CHIEF AND HIS WIFE IN GALA COSTUME.

Roland for an Oliver in the shape of silvered copper coin. But on such occasions they have gone to the Civil Officer with the false coin and he has usually replaced it with good coin, and so *they* at all events have never suffered.



THE YU JARS.

The Chin
 When we these hills, many regarding clothing the Chin. We have nearly pene- corner of but we have across the Chin got nodings on." The who only wore a piece mythical. On the contrary, the Chin ladies dress very decently indeed, as a reference to the pictures wi dirty and ugly race as a women were the only who went about with uncovered.

Ladies.
 first came up into there were ports re- the scanty worn by women. now pretty trated every these hills, never come ladies "vot hadn't story about the females of board is quite

show. They are, however, a whole. The Tashon ones we came across their bosoms un-

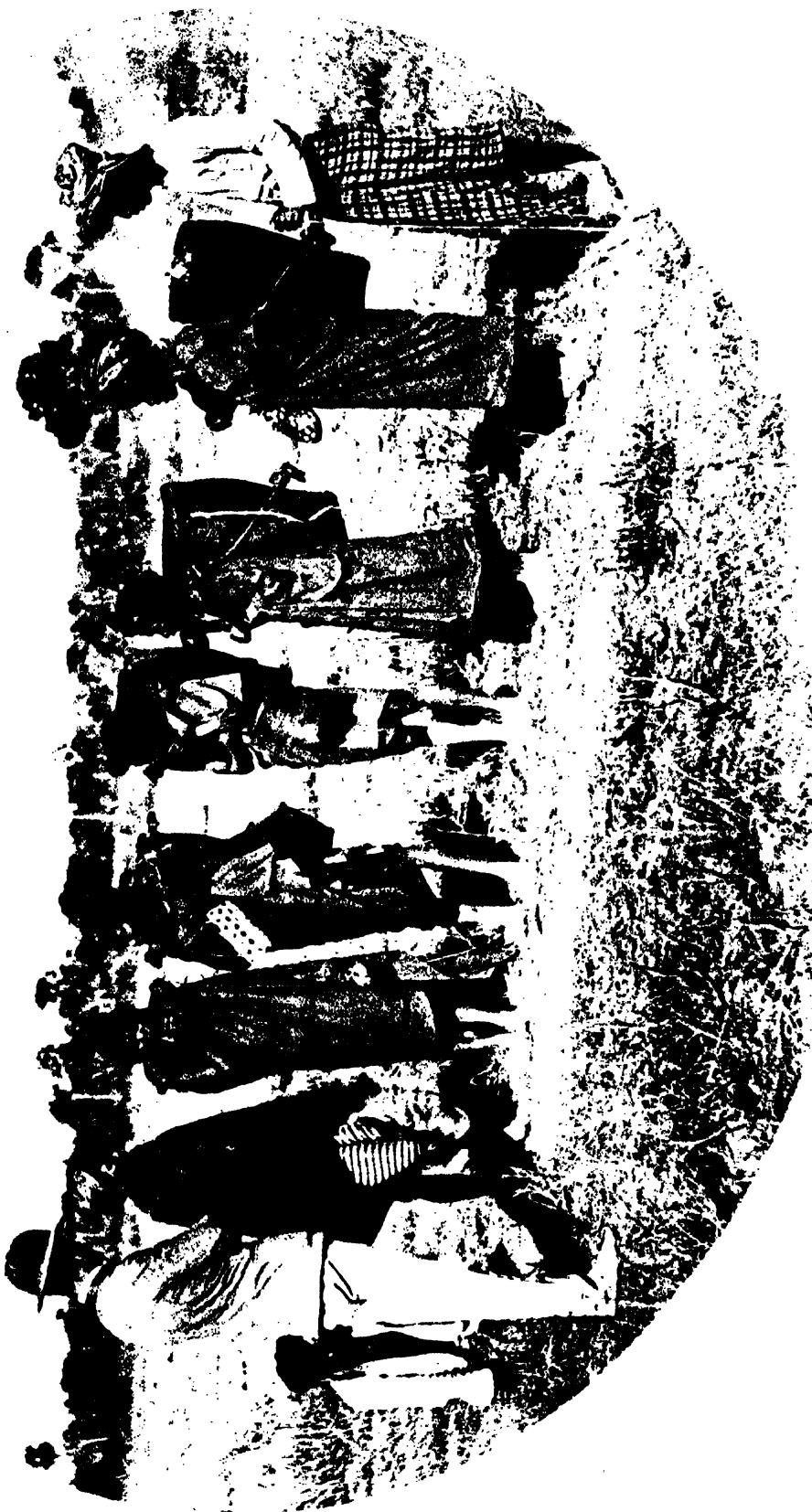
shays.

the Chins, from the in the North to the in the south, may be shays. This is a plied to the Chins dressed in a knot in



CHINS DRINKING YU.

The Boung-
 The whole of Tashons and Yahows Lunnoos and other classed as Boung- Burmese term ap- who wear their hair

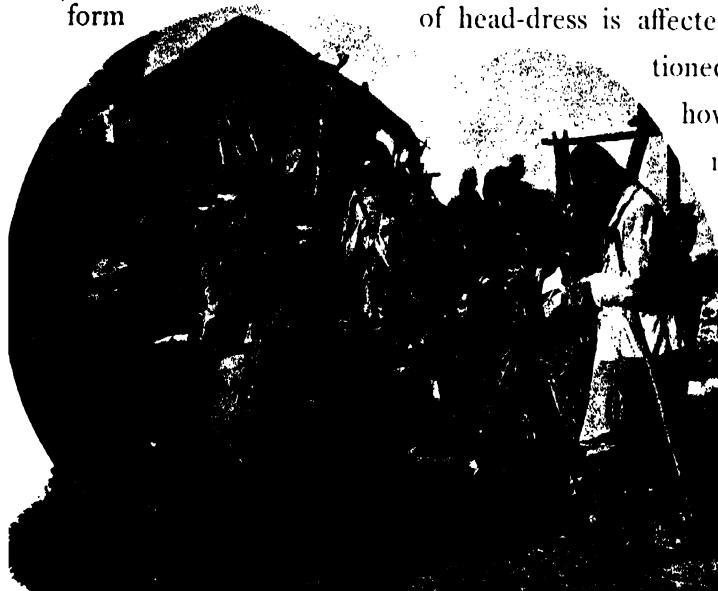


POLITICAL OFFICER ARRANGING ABOUT COOLIES.

Takor Singh & Sons, Aligarh.

the front of their heads, the knot being rolled round with a strip of cloth. This form of head-dress is affected by all the great tribes mentioned above. The Siyins and Kan-

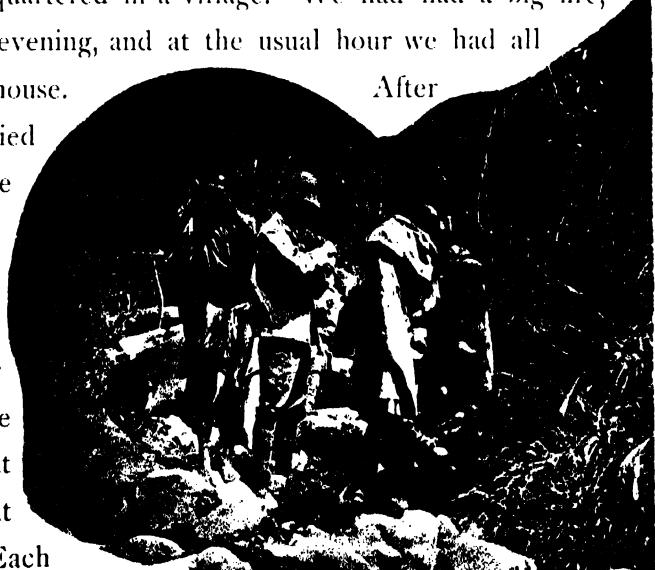
hows farther north wear their hair made up into a knot at the back of the head like a small *chignon*. The Siyins in addition ornament their heads with two small plaits worn above each temple. This manner of head-dress gives these two tribes a much less manly appearance than the hill-men of the south.



MAKING FRIENDS WITH THE CHINS.

How three old witches put out a fire.

On one occasion we were quartered in a village. We had had a big fire, round which we had spent the evening, and at the usual hour we had all turned into our beds in a Chin house. After some time when all sounds had died out, three old hags, to whom the house we were occupying evidently belonged, cautiously crept out of the darkness and sat down round the smouldering fire. Their idea, apparently, was to put out the fire, lest a wind should spring up at night and blow the sparks about and set the village in flames. Each ancient dame had a vessel of water with her. But apprehensive, no doubt, that if they threw the whole of the water suddenly on the fire, it would produce a noise and disturb the *boipas*, and they



AMUSING THE CHINS.

would thus incur their displeasure, the old belief of water and very gently squirted it on to the smouldering embers. The jets of water were aimed with great precision, and very soon they succeeded in putting out the fire without the least noise. Then with a croak disappeared again the show from our beds, and very comical the whole

of satisfaction they disappeared into the darkness. We quietly watched the whole show from our beds, and very comical the whole

The Chins and

From long continued expert in aiming with his of constantly chewing or salivary secretions are always very profuse. They have no spittoons, but the cracks in the floors of their houses answer just as well. The unerring way they aim is quite wonderful to

their spittoons.

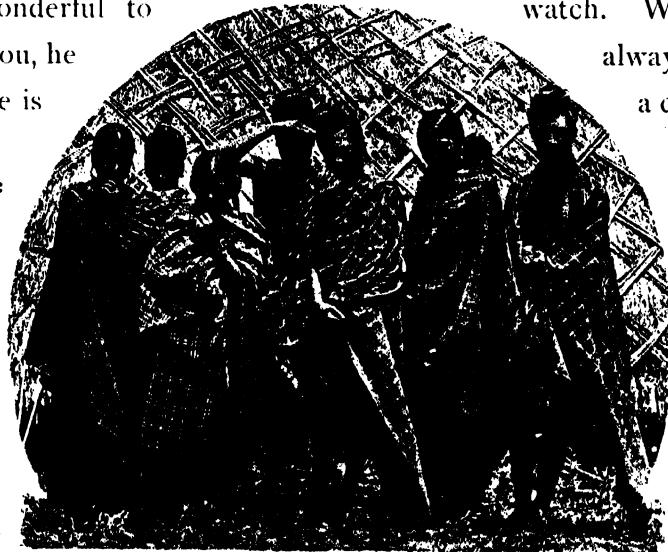
practice the Chin is very expert in aiming with his mouth. From their habit of constantly chewing or smoking rank tobacco, their salivary secretions are always very profuse. They have no spittoons, but the cracks in the floors of their houses answer just as well. The unerring way they aim is quite wonderful to

How the

We once Chin engaged child's head. knotted into The shaving was piece of hoop- ened. To facili- the operator again expectorated on the child's head and rubbed the spittle and dirt up into a



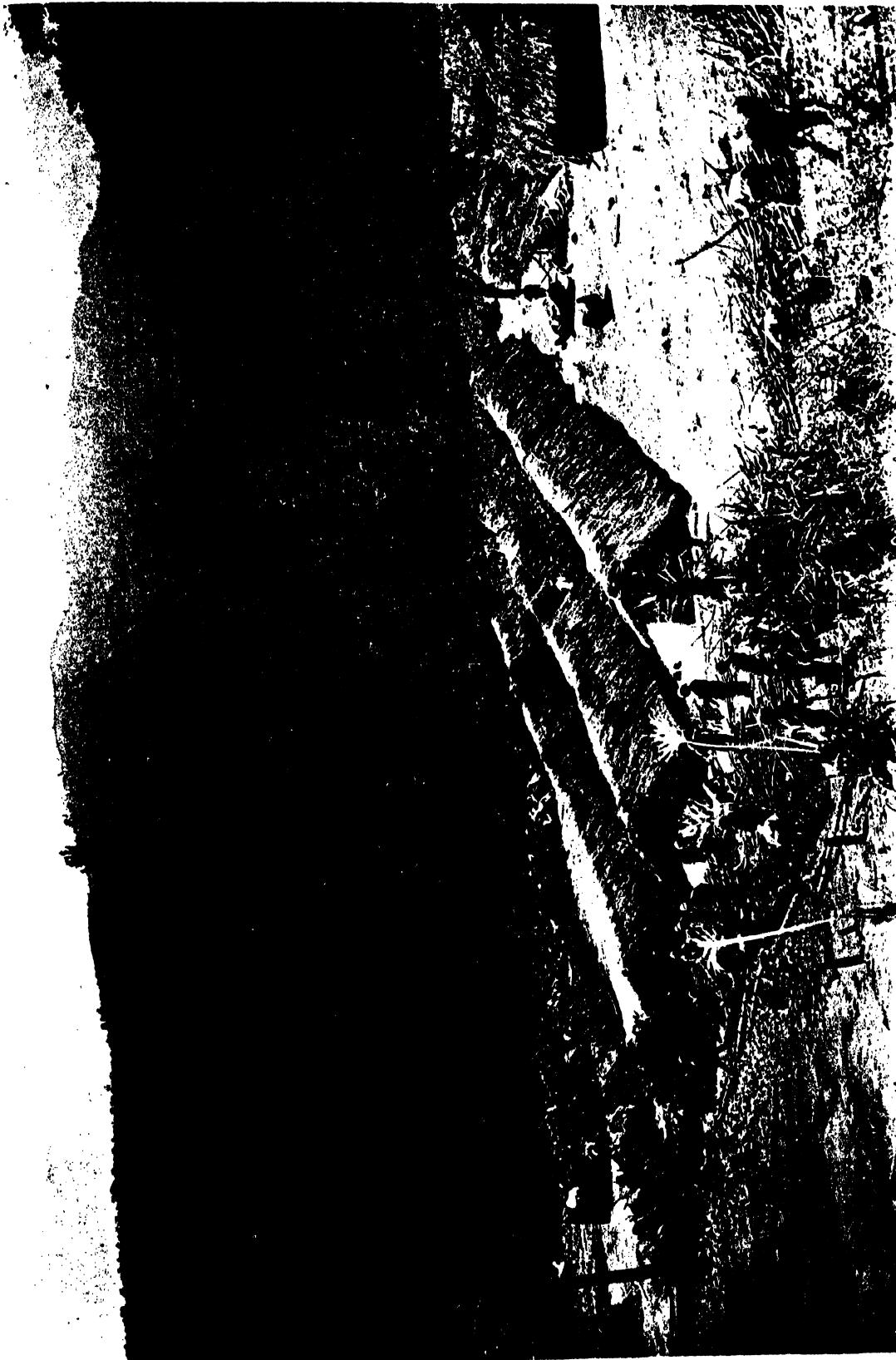
CHIN WOMEN SMOKING.



HAKA CHIEFS AND THEIR SISTERS.

Chin shaves.

came upon a Chin engaged in shaving his child's head. The hair was knotted into lumps with dirt. To facilitate the process, done with a iron finely sharpened every now and again expectorated on the child's head and rubbed the spittle and dirt up into a



LAO VAK : A MILITARY POST IN THE KIUNG-KIUNG COUNTRY.

Thacker, Spink & Co., Valentia.

kind of lather, and then went on with the operation. The rest of the family sat round looking on admiringly at the skill of the operator!

Legend of the

In the Klung-heard a curious one of the villages. that years and of white strangers ed on the hills, men wherever but eventually tled down in the gen. Here they with their neigh-years, and then suddenly as they village is a cave the strange visitors be kept, which venerate. We ly, unable to visit village. The



THE ONLY BURMESE CAPTIVE RELEASED BY THE TASHON COLUMN, AND HER GALLANT RESCUER.

White Men.

Klung country we legend regarding The story runs years ago a party suddenly appear-defeating the hill-they met them; some of them set- vi age of Shurn-lived at peace hours for nine disappeared as came. Near this in which relics of are still said to the Chins greatly were, unfortunatelly this interesting Chins say that before leaving the

white men prophesied that they would come again, and they believe that we have come into their hills in fulfilment of that prediction. They also believe that we too, after nine years, will suddenly disappear like the strangers of old. Another argument they adduce against our remaining permanently in these hills, is that we have not brought



PURCHASING EGGS FROM CHINS.

our women-folk with us. We
cannot live without women,
strangers too must
have women. Women
of our own country."

A Legend

Before the
city was built, the
city was at Old
Tashon, a mile west of the
present capital. The old
city was built on a rocky
hill, hung by a frowning
overhanging rock, which
the projecting crags
are said to resemble the
attribute demon.
The mountain is, therefore,
called "the Mountain of
luma." We, however,
saw no resemblance
of the rocks the demon
but we were told it re-
ferred to enable one to see these strange things properly—and that was probably true.
From a
female



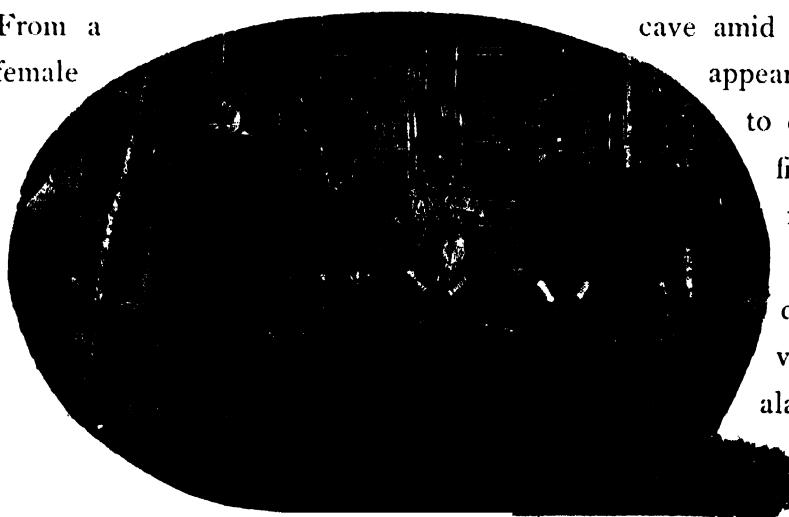
HAKA BELLES.

"Man," they say, "cannot live without women; and so these women soon return to their

of Falam.

present village
is called Tashon capital
of Falam, about a
present metropolis.
The rocky mountain, to
the west of which the Chins
shape and form
the shapes and forms.
Therefore, called the "Bel-
lum," because they
failed to discover in any
shape attributed to them;
required a good deal of *Yu*
cave amid these crags a beautiful
damsel appeared when someone was
about to die in the village. At
first she appeared but
infrequently; but after
a time the beautiful
damsel's visits became
very frequent, and in
alarm the Tashons aban-
doned the place, and
built the fine new
village of Falam,

since which time they have enjoyed uninterrupted prosperity.



MINLAYDAUNG CHINS.

FALAM.
T. & R. SPUR & CO. CALCUTTA.





THE OCCUPATION OF FALAM: THE COLUMN ENTERING THE CAPITAL.

Thacker, Spink & Co., Calcutta.

A Chat about the

The Political Officer had with him a party of friendly Chins, mostly chiefs or sons of chiefs. To distinguish them from other Chins they wore a strip of red cloth round their hair. From this circumstance they were known in the columns as *las*. They were also known under the various designations of "P. O.'s body-lars," "friendlies," "Chin police," "guard," "irregulars," and "Chin militia." They accompanied all the expeditions, and often rendered very useful and important service. They were a fine lot of men, well set-up and sturdy, and one or two were remarkably handsome. They were excellent foragers; and in the matter of drink they were a match for any man in these hills. They generally took the deputations, that came in to submit, under their wing, and introduced them to the Political Officer — and consumed most of the *Yu*.

Pork they had galore, for every deputation brought in several pigs, sometimes alive and squeaking, and sometimes roasted whole and skewered on a bamboo. Their method of killing

Chin Friendlies.

Officer had with him Chins, mostly chiefs To distinguish Chins they wore a strip of red cloth round their hair. From this circumstance they were known in the columns as *las*. They were also known under the various designations of "P. O.'s body-lars," "friendlies," "Chin police," "guard," "irregulars," and "Chin militia." They accompanied all the expeditions, and often rendered very useful and important service. They were a fine lot of men, well set-up and sturdy, and one or two were remarkably handsome. They were excellent foragers; and in the matter of drink they were a match for any man in these hills. They generally took the deputations, that came in to submit, under their wing, and introduced them to the Political Officer — and consumed most of the *Yu*.

A BOUNGSHAY CHIEF IN COMPLETE WAR-PAINT.



THE WUNTOO CHIEFS AND THEIR HOUSEHOLD—THESE CHIEFS ARE GREAT NIMRODS.

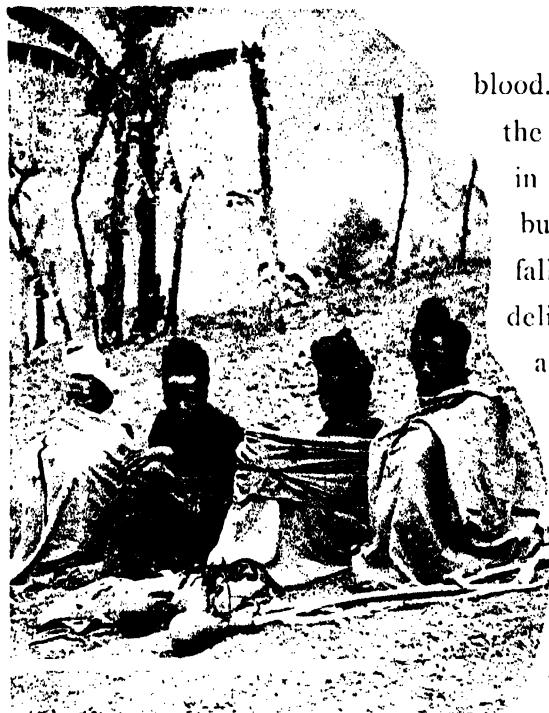
a pig was as follows. The struggling, squealing animal is held down by two men, while a third takes the sharp bamboo skewer he wears in his hair and deliberately introduces it into the animal's chest, feeling his way, as it were, as he penetrates deeper. Having gone far enough, he proceeds to work the skewer about till he pierces the heart. In the meantime the wretched pig has been making the place re-echo with his death-screams. As the skewer does its work, the noise becomes fainter and yet more faint, and at last, after a quarter of an hour's suffering, piggy bids a long farewell to the little joys his kind can know in this world. The great object of the Chin is not to lose a drop of the



CHINS IN MONSOON COSTUME.



HEAD-QUARTER CAMP AT FALAM (TASHON).



IN THE CAMP OF THE FRIENDLIES:

we were often much amused by the pranks they played on their fellow-tribesmen. Sometimes they came and sat with us round our fire,

and with a few nods and

grunts and motions of

the hands we were

able to carry on

quite an interesting conversation.

They picked up

most of our

names and

rattled them off. If a

Chin wishes

to express



THREE GENERATIONS OF CHINS.

his pleasure, he embraces you or strokes you gently. We had sometimes to submit

blood. The entrails are then removed, and the animal is roasted whole on a big fire in his skin. He is then cut up and distributed ; and the relish with which the Chins fall to on the roast flesh reminds one of the delightful story of Elia's Chinese swine-herd and the roast pig.

Lots of drink.

The Chin militia had a high old time of it all through. The *Yu* was unlimited, and at almost every village they had a drinking-bout. Rollicking by nature, they delighted in a lark so long as it was not at their own expense. We



PREPARING THEIR FOOD.

to this ordeal. The embracing is embarrassing, especially if the gentleman who is so demonstrative is a bit high, as they invariably are ! When you visit a Chin



A YAHOW HOUSE.

house, the old ladies too, but not the young ones unfortunately, stroke you to show their admiration for the white men.

Their funny names. Their gunpowder, bullets, and guns.

Some of these Chiefs had very funny-sounding names. The reader would call them indecent, if they were written down here.

They were all excellent shots. A Chin never failed to bring down a *mythum* at the first shot, while our men took many shots, and even then the animal sometimes escaped. All these Chins are armed with old Tower flint-locks. They make their own gunpowder. We



LONGLER CHINS (KLUNG-KLUNG.)

frequently passed the sulphur-factories of villages: these consisted of wooden troughs or wicker-baskets chock-full of a large variety of bean, sunk in the streams; and from the decomposition of these beans they get their sulphur. We could



HAKA CHIEFS.

always tell when we were approaching these places, by the smells that assailed us.

The Chins are not particular what they use as bullets: pieces of telegraph-wire, pebbles, or bits of iron beaten into squares answer their purposes just as well. The barrels of their guns are what they value most. Most of the

other parts they make themselves. The Chiefs' guns are usually very beautifully lacquered.

They are big feeders.

These "friendlies" were great feeders ; and so, indeed, are all Chins. They were always eating. They put away a large quantity of food three times a day regularly.

On the march, when we halted, we would often see them spread out a huge cloth, on which they would pile up a mountain of boiled millet and a mass of boiled eggs, with great junks of boiled or roast pork. Round this pile they would sit, and soon demolish it. Then a copious draught of water, and they were ready for anything.



GROUP OF SEVEN CHINS

The Tashons are the most civilized.

Of all the Chins, the Tashons are the most civilized. In the houses of their Chiefs we found oil-lamps made of earthenware - things we had never come across in any other village. The Chins, as a rule, sit round their fires, and that is the only illumination they have in their soot-begrimed houses. Round these fires, too, they hold their drinking orgies.



CAPT. RUNDALL INTERVIEWING KANHOW CHIEFS.

Their midnight orgies.

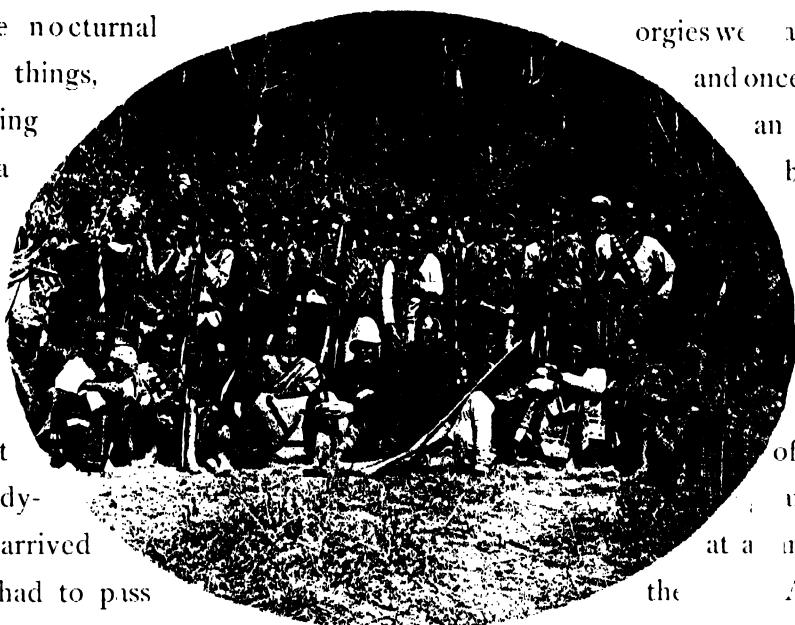
These nocturnal for many things, near involving sepoys in a but for the action of ical Offi- was re- to a post small escort and his body- lies. He arrived where he had to pass occupied the Chief's course, was made the

The Chief and his people and the friendlies drank deeply and freely, sitting round the fire. At first they were a most convivial party, and everything went on smoothly ; but, as the stuff rose to their heads, they began to discuss and argue

orgies were accountable and once they came an escort of battle royal, prompt the Polit- icer. He turning with a of ten sepoys and offriend- at a large village, the As usual, he house. The event, of occasion for a big drink.



GROUP OF TASHON AND YAHOW CHIEFS.



THE POLITICAL OFFICER AND HIS "FRIENDLIES," OR CHIN MILITIA.

about many matters, and then words rose high and finally they fell to blows. The villagers were becoming very excited, and very little more would have induced them to rush for their arms and make an attack on the Officer and his sepoy escort. The former, who was asleep, or had been trying to sleep, in an adjoining room, rushed out on hearing the noise and,

grasping the situation, promptly collared the malcontents and placed them under guard for the an unpleasant situa kept the Chiefs well night, and they were for the good behaviour lage, till the little morning. The night's had resulted in not a

rest of the night. It was tion. However, he under his eye all retained as hostages of the rest of the vil-party left early next escapade, however, few broken heads.

A "friendly" into his

One of the friend- against the Chief of a appeared that a long to the offending vil-goats. But the Chief money and guns, and back to his own village—but without the goats. When the column reached this village, the his respects. believed his come to have Assoon as the into camp, sprang on seized and hand and caused the sternation Chief's fol-bounded up



FUNNELLED ENTRANCE TO A BOUNGSHAY VILLAGE.



CHIN BREAST-WORK ON A MOUNTAIN PATH.

**takes the law
own hands.**

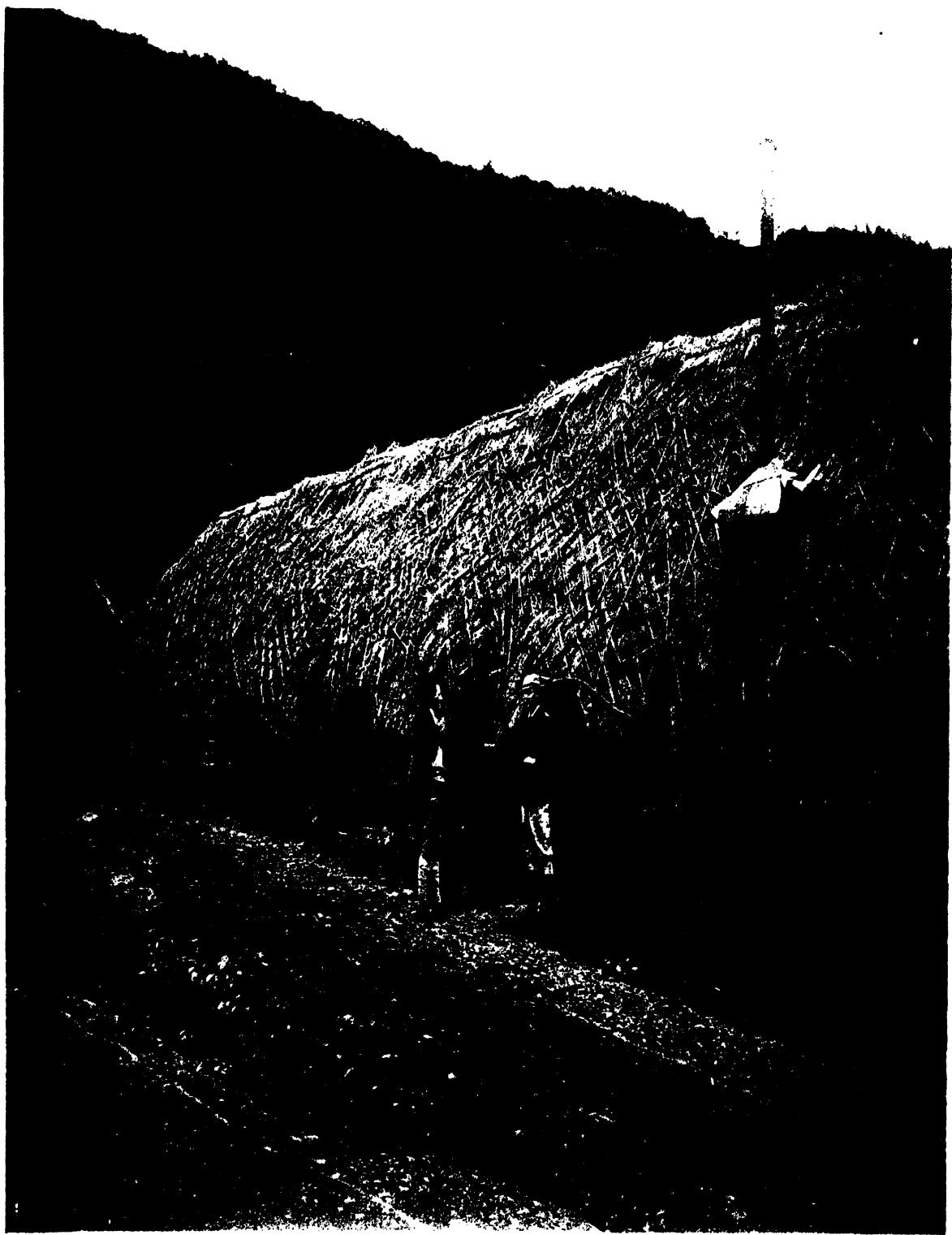
lies had a grievance certain village. It time ago he had gone lage to purchase some had eased him of his shown him the way

as usual came to the camp to pay

The aggrieved friendly opportunity had now

vengeance.

Chief came the friendly him and bound him foot. This greatest con among the lowers, who the hill like



OFFICERS' QUARTERS, HAKA.

Thacker, Spink & Co. Calcutta.

THE IMAGE OF WAR; OR, SERVICE ON THE CHIN HILLS.

so many antelopes. They thought it was some deep-laid plot to compass their destruction. When we learned what all the excitement was about, the Political Officer had the utmost difficulty by dint of much shouting and yelling in calming the fears of the runaways, and inducing them to trust themselves to the camp again. Their Chief was at once set



OUR ARTIST SHOWING A SKETCH TO CHINS, WHICH THEY PROMPTLY RUBBED OUT!

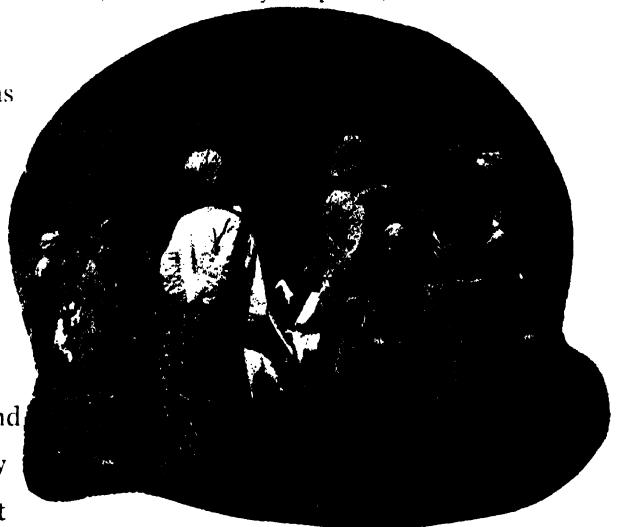


IN CAMP: BARGAINING WITH CHINS.

them to the white Chief for settlement, as that was in future to be the new order of things in the land. Subsequently the dispute was arranged to the satisfaction of both parties.

They object to being sketched.

The Chins are very superstitious and believe in the evil eye. They strongly objected to being sketched. Our artist



A ROW IN CAMP.

once made a very beautiful sketch of two fine-looking Chins and handed his book to the men, imagining that they would admire their own portraits. They looked at it for a while, turning it round in all directions, and finally, when they grasped what it meant, one of the men quietly moistened his finger with the tip of his tongue and smeared the sketch out, before the disgusted artist could stop him.



DYNAMITING FISH: LIGHTING THE FUSE.

Then with a smile that was child-like and bland he handed back the book and simply said, "*Atahlo*," which means "bad."

**The Camera
alarms them.**

Neither did they like being photographed. When they were told what it meant,



DYNAMITING FISH: THE EXPLOSION.

they scampered away in great fright like an alarmed flock of sheep. The only way was to take them unawares. Once, in a distant village, we had erected the camera and arranged everything nicely, but, when the shutter was snapped, the Chins fled in all directions, believing it to be some kind of diabolical machine ; and nothing would induce them to approach the camera again. In other places, however, where the people were not so wild, the image on the ground glass was a source of great wonder and admiration to them.



DYNAMITING FISH : COLLECTING THE FISH.



DYNAMITING FISH : EVERYONE HELPS TO GATHER THE FISH.

Stockades and Tunnels.

In the Boung-shay country all the villages have stockades and tunnelled entrances. The villages are

usually on the slopes of hills, rarely at a lower altitude than three or four thousand feet, and their water-supply is brought down from the springs above by wooden aqueducts. The Klung-Klungs usually have their villages perched on the summit of ridges, and trust to their inaccessible position for their defence. They therefore have to go down for their water. Except Falam, none of the Tashon or Yahow villages have defences of any kind. The houses of the great tribes are all very substantially built of fir and pine-wood. As you approach the Lushai border, however, the houses are of a more temporary nature, and are mainly built of bamboo and grass.

The most

Years and
the most power-
ruled the
passed, and
became su-
but, when
into the
the supre-
the Hakas
and the
had come

powerful Tribes.

years ago the Kanhows were
ful of all the tribes, and
roost: then their day
the Hakas
preme;
we came
country,
macy of
had faded,
Tashons
to the
front. And

THE LAST BOTTLE OF WHISKY! — THERE IS ONLY ONE PEG! WHO'S TO HAVE IT?

it is said

that, had we not come, the Tashons in turn would have given place to the Yahows, who at the time were carrying everything before them. Now let us hope the hatchet will be buried, and peace and good order will reign over all the land.

They are Suspicious.

The Chins are very suspicious. Often, when they came to sit by our fire, we offered them food. They would take the morsel in the tips of their fingers and smell it very cautiously. Then they would turn it round and smell it again, much as a monkey would do. Then they would break it and smell it again. After that it was very cautiously applied to the tip of the tongue, and, if it did not suit





EXAMINING CAPTURED ARMS

Thacker, Spink & Co., Calcutta.

their refined palates, they screwed up their faces, spat on the ground, and handed the stuff back with the intimation that it was "*Attahlo*"—bad! Sugar, *gour*, salt, and rum were what they mainly appreciated.

Rockets.

Sometimes we had to send up signal-rockets to communicate with other columns. These made a profound impression on the savages. The roar of astonishment that burst from them as they watched the rockets hissing up into the heavens, was like the sound of many waters. They believed we accomplished all this by the agency of Nats.

Dynamit-

Dynamiting
fetched them.
something
water ;
lows a lit-
and behold!
come up
numbers.
If they
that, how
save them !

ing Fish.

fish also greatly
" You throw
into the
then fol-
tle splash,
the fish
dead in
How simple!
could only do
much trouble it would



AFTERNOON TEA IN CAMP.

Here were these strangers who secured all the best fish in a few minutes without the least trouble, while they took days and days to catch a few fish in spite of all their traps and snares." So thought our friends the Chins.

The Nat and the Godfather.

The Chins are demon—or Nat-worshippers. Each household has got its own special Nat. On one occasion a woman who did not exactly know who the father of her child was, and was consequently uncertain under the protection of whose Nat her brat would come, thought she would settle the matter satisfactorily by

asking the Political Officer to become the Nat-father of her child! From a Chin point of view, we were told, this was considered a great compliment.

The Chin Character.

The Chin appears to be affectionate and domesticated enough, when occasion requires. We have often come across a fond Chin father nursing the baby; and they have frequently come into camp with babies tied on their backs. Mr. Macnabb thinks "they are a queer and singular race, combining many of the

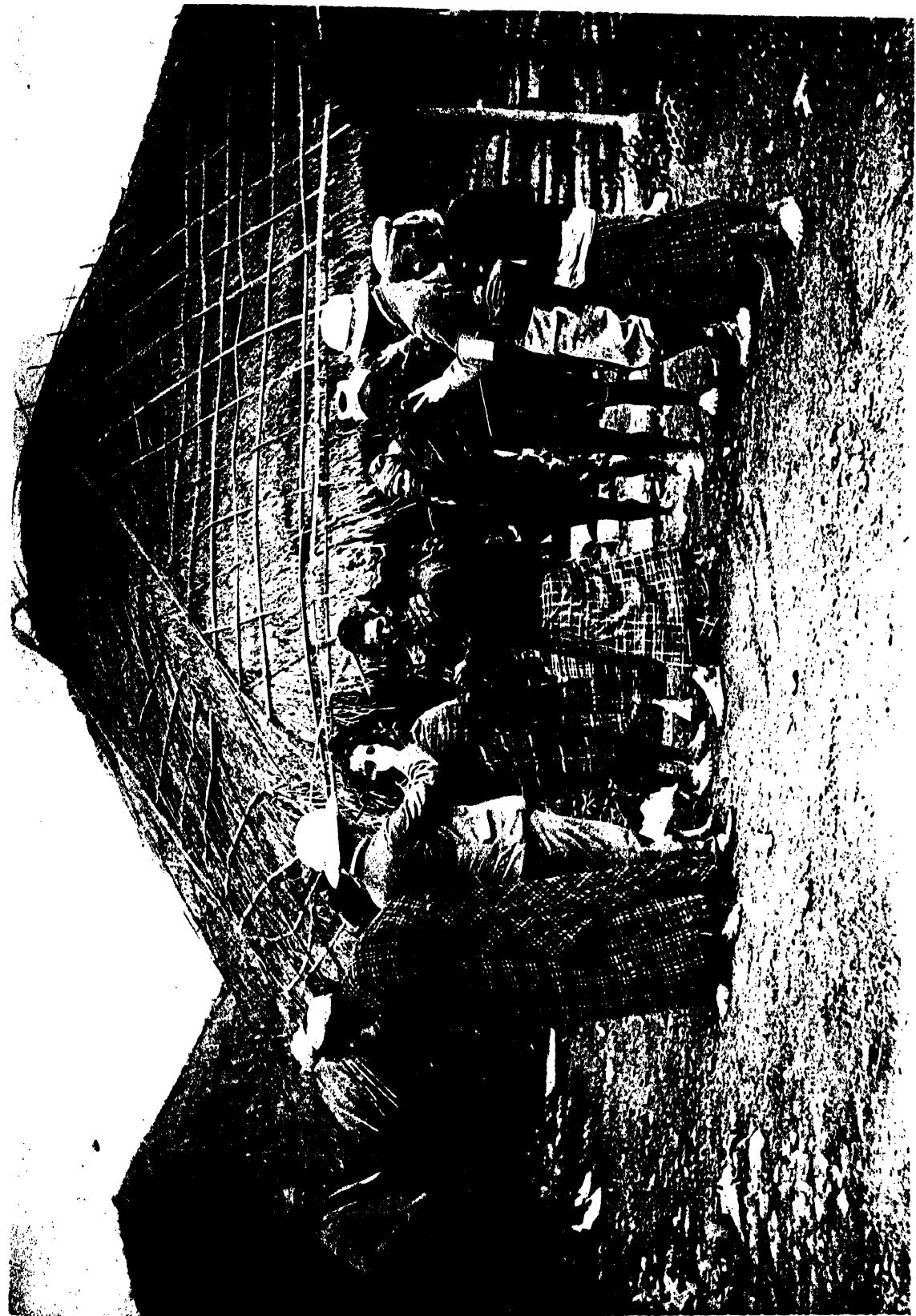


BURMESE CAPTIVES RELEASED FROM THE CHINS.

more attractive qualities of the Burman with the deceit and vindictiveness of the Pathan. On the whole, however, they are a manly race and an independent one, and, as such, command respect." The population of the country is very considerable. Indeed, the number of inhabitants in these hills quite astonished us.

The Chin as a Bargainer.

Bargaining with a Chin required a good deal of diplomacy. It was often a source of great fun to us. They were very unconfiding, and would on no account part with anything till the *thanka* or rupee was placed in their hands. With one hand the Chin would hold the article he had for sale concealed in his basket, or

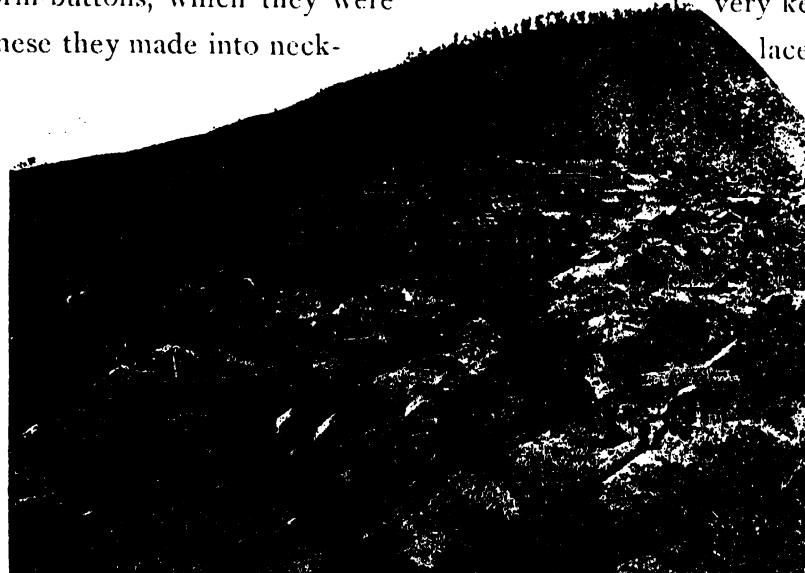


under his dirty rags. This he would partly disclose and let you look at from a distance, but not handle. The other hand he held out to the intending purchaser ; and, when the latter deposited the coin therein, then he would hand over the article to you and not before. If the amount one offered did not satisfy him, he simply gave a little sneeze of contempt and politely turned his back on you. The children of the hills, however, always set a very high value on their own goods. They considered a fowl or a few eggs good enough to give in exchange for anything you had. What, however, had the greatest value in their eyes were our brass uniform-buttons, which they were

very keen on possessing. These they made into neck-

selves or

With a ton
brass but-
could get
comfort-
these hills.
empty bul-
biscuit-tins
tain value
eyes ; and
beans or
exchange.



VILLAGE OF SHURKWA, AFTERWARDS BURNT.

But the 'cute savages soon found out they could get these things for nothing by waiting. For if they did not buy them, the troops had to throw them away, as they could not carry empty tins about. As soon as the column marched out of camp, the Chins, who hung about the outskirts, would rush in and gather up all the rubbish ; and eventually they would set the camp on fire. Somebody suggested they did this for sanitary reasons ! But we suspect it was done to get rid of all traces of the hated strangers from the neighbourhood of their villages.

The Friendlies and the Plantains.

The Chin militia gave one of these hard bargainers a good lesson once. A

Chin had prowled round the camp with a basket of plantains for sale. But, as his prices were high, he had found no purchasers; so he strolled into the camp of the friendlies, hoping to do business with his own countrymen, no doubt. These strapping, sturdy, young fellows were a devil-may-care set of semi-savages, and always ready for a lark. Before the Chin with his basket of plantains could say Jack Robinson, or whatever the equivalent is in Chin, the friendlies sprang on him and emptied his basket in no time. Then they tossed the bewildered man about from one to the other, and soon nothing was left of the few rags in which he had been clothed.

and, tapping the
fixed him with
spoke to
"O foolish
hills! you
character
low tribes-
want a thing,
b v f ou l
can't get
was fool-
to come
your plan-

An old patriarchal Chin now came up

man on the shoulder,

his stern eye and

him thus:—

child of the

know the

of your fel-

men. If they

they take it,

means if they

it by fair! It

ish of you

here to sell

tains. Don't

do it again! But show me the man who took your plantains, and I'll see if I can restore them to you." He said this with a scowl at the shivering man, while with one eye he winked round on the grinning friendlies as much as to say, "Doesn't he wish he may get them!" The Chin, however, thought he had had enough of this game and so waited to hear no more, but, gathering up the shreds of his rags, slunk off into the jungle. Some of us were spectators of this scene from a distance, and it was fully as good as a bit from a Christmas pantomime.

The Chins Despatch their Enemies Promptly.

We never heard any stories showing that the Chins treated their enemies



GORKHA ESCORT BRINGING IN CHIN PRISONERS.

cruelly. Their method of treating an enemy was at all events expeditious. They waited for him behind a tree and shot him, or, if he was captured, his throat was cut. But they have never resorted to torture and cruelty.

The Blood-Feud.

The blood-feud is the Chin's universal method of avenging murder. The opposing factions go on shooting one another, whenever they get the chance, and thus the feuds become interminable. When a Chin slays his enemy, the event, as usual, is celebrated with feasting and drinking, and a raid-trophy is erected. It is a proud and happy moment for a Chin when he kills an hereditary foe ; he boasts of the events,

and is considered quite

village. The

dent illus-

While the

passing

lage, the

Officer

brand new

and asked

Every-

and so

following inci-
trates this.
column was
through avil-
Political
noticed a
raid-trophy
who had put it up.
body replied that so
was the hero. And

BURNING OF TUNZAN, WHERE STEWART'S HEAD WAS FOUND.

the hero himself, a relative of the Chief's, came forward and proudly declared that he had had the honour of putting up the trophy, and that he was the fortunate individual who had been privileged to wipe the blood-stain from off his house and family. Then he related how the man he had slain had been an hereditary enemy of his, and how he had gone down to his village, waylaid, and shot him, and so his conscience was now free ; and he looked round triumphantly, believing his recital had produced a deep impression on the crowd. The villages of both factions were now under our control, and the authorities were desirous that these blood-feuds should be put an end to. A beginning had to be made some time or other, although it might appear hard on the first few cases. The man was, therefore,



arrested, and, much to his astonishment, was informed that such actions could no longer be tolerated ; that we considered it murder, and would punish the culprits accordingly. However, to stamp out effectually the blood-feud, which has been a law unto the Chins ever since they can remember, will be a matter of time. This man was subsequently tried and condemned to a period of imprisonment in Burma.

Their Graves.

The Chins bury own yards. At Fa-graves in the yards little thatched Chiefs' houses stone- and -cement ed like vaults, in Chiefs slept their other village had such tombs. Peo-deaths are buried In such places they posts, surmounted mals, and with slabs These are usually villages and near they also serve as the traveller can sit and rest. When you posts, you can always tell a village is in the neighbourhood.



JAHOUTA, THE PRESENT KLUNG-KLUNG CHIEF,
AND HIS RELATIVES.

their dead in their lam we found the covered over with sheds, and in the there were solid places which look- which the departed long sleep. In no we come across ple who die violent outside the village. erect rudely carved by skulls of ani- of stone below. at the entrances of shady trees, and resting-places, where down in the shade come across these

The manner of arranging these posts varies with each tribe, as a reference to the photographs will show. They are most plentiful in the southern Boungshay country. Sometimes, at the entrances of villages, we came across recent graves of men killed during raids. Such graves were surrounded by a wooden palisade, to



FORT WHITE.

Thacker, Spink & Co., Calcutta.

which were attached the skulls of animals killed by the deceased. In the centre of the enclosure is a post, on which are hung the deceased's rain-coat, pipe, water gourd and other articles he used during his lifetime. At the foot of the post are vessels of water and food, so that, should the departed spirit return hungry and thirsty, he could eat and drink, and then go away satisfied and not haunt the village. From one of these posts we found suspended a human scalp and a pair of ears, the property of an enemy of the deceased, whom he had slain before he met with his own end.

The Tipsy Chief.

On one occasion the column arrived at a village, from which several shots suddenly rang out. " Halloo ! what is the matter ? " was the thought of each of us. " A funeral or a marriage ? " was the thought of each of us. " A big feast on the part of the villagers were



ON THE LOOK-OUT FOR THE OTHER COLUMN.

On the occasion before a large crowd, which several men, were gathered together. " Is the village in a state of alarm ? " was the question that occurred to us. " But we saw that there was a crowd — either a wedding or a marriage — and all the people were drunk ! "

Presently the old Chief appeared with his retinue, all far gone. The Chief was just able to keep on his pins, but to show his joy at our arrival he broke into a fantastic dance, a roll down the hill now and again not in the least cooling his ardour. Finally he lifted up his voice and welcomed us to his village, as with red, bleary eyes and dripping mouth he grinned into each of our faces ; and finally, much to the amusement of the whole column, he wound up by embracing the Commanding Officer and then in turn the others, all of whom he stroked like so many cats. His attentions at last became so overpowering that we had to get the old man removed from camp.

"The Sage of Shurkwa."

Another Chin toper also came to be well known during the Boungshay expeditions. We knew him as old "Tetapata" or "the Sage of Shurkwa." In 1891, when a column from Haka began to shell Shurkwa from the opposite hill (as the village had been defiant and refused to submit) the Shurkwa people thought better of it and sent down a deputation of two men to offer their submission. One of these two men was the old Sage referred to above. As the shells went shrieking

suddenly saw two Chins

at a headlong pace

each staggering

a miscellaneous

fowls, plan-

cane, and

Before any

be given,

sepoy fired a

at the two

luckily the

not straight and

done. However, this

the speed at which the

came bounding down

and other obstacles like

across the valley, the column

rushing down the *khud*

from the village,

under the load of

collection of

tins, sugar-

gourds of *Yu*.

orders could

some of the

volley or two

figures, but

shooting was

no damage was

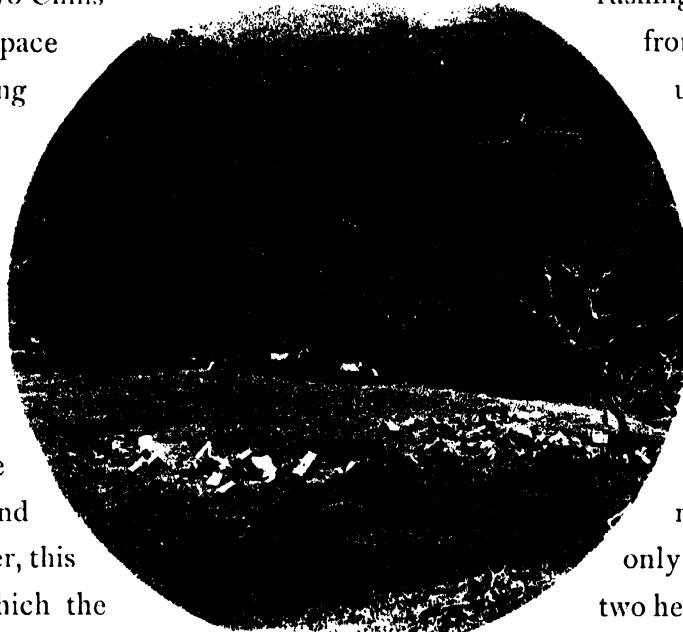
only served to quicken

two heavily laden Chins

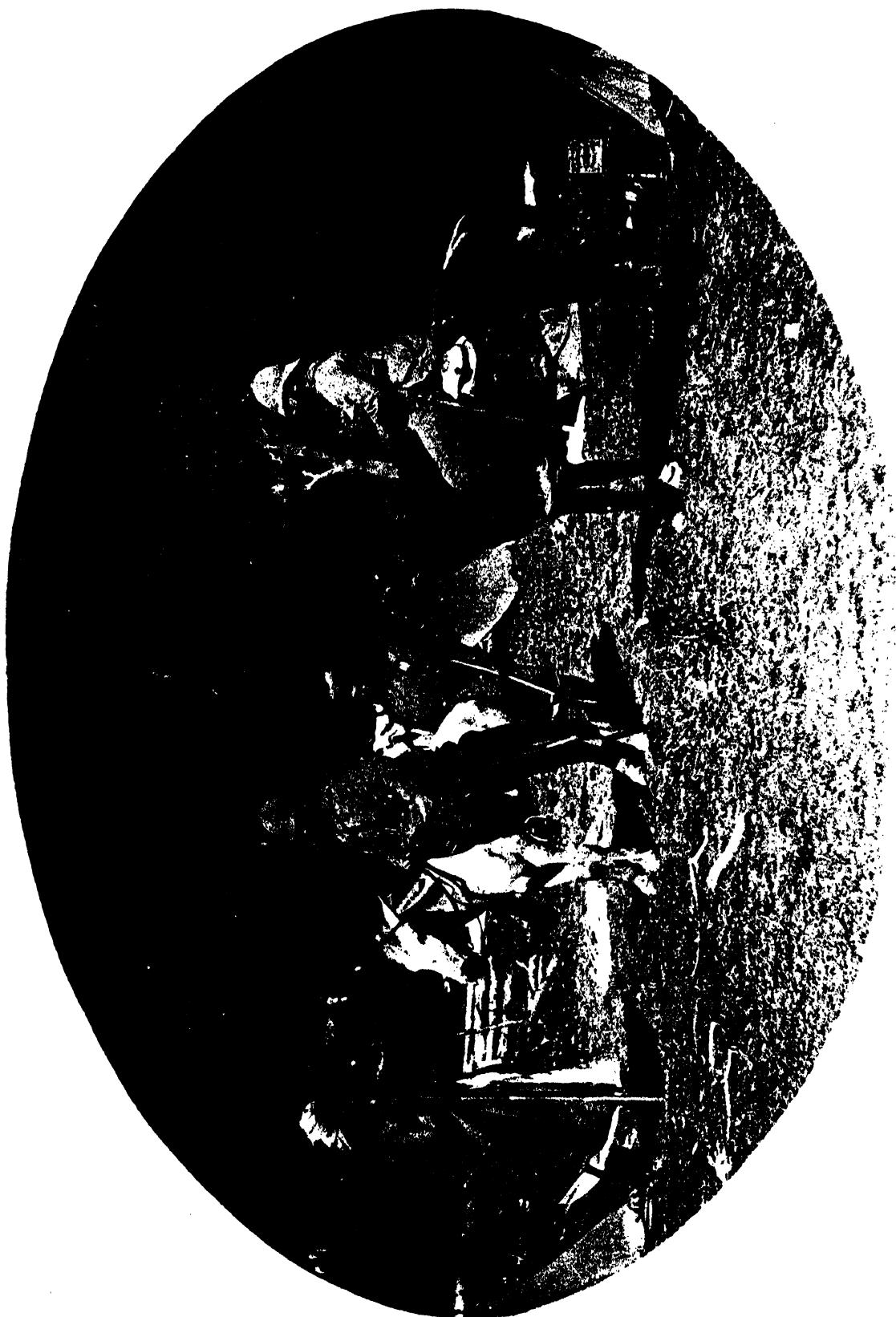
the hill, clearing ditches

antelopes. It was quite

a ludicrous sight. They soon came up the hill on which the column was halted and made known their mission. Peace was accordingly concluded and ratified in the usual Chin manner, the Sage taking the principal part on behalf of the Shurkwas. During the ceremony the formula rattled off by the old Sage consisted chiefly of the sounds "Te-ta-pa-ta," repeated in rapid succession. From this incident he received his *sobriquet*. Immediately after the ceremony the old man, always with an eye to business, rushed off and commenced to pick up all the empty bulli-beef tins and other rubbish he found lying about, with which he



TASHON COLUMN ENCAMPED NEAR SOURCES
OF THE BOINU.



returned in triumph to the village. He was a dirty old man of about fifty winters, with a scraggy gray beard and gray hair and a 'cute-looking face with overhanging brows, from beneath which looked out a pair of small sharp eyes, that gave you the impression that they were always on the look-out for the main chance. From the angles of his mouth tobacco-juice always kept oozing in drops and stained his grizzly old beard. The old boy we soon discovered had a great fondness for *Yu* and rum, when he could get any. Wherever there was a *Yu* jar or gourd lying about, there

old "Tetapata"

were usually

morning,

edly, had

of his skin

it, a boil-

ter would

pale by

of his

attached

the friendlies

column, and came

several "dours." This

the chance of getting

drinks at all the villages. He was a proficient in sucking the stuff out of the jars, by which he sat longer than anyone else, and the twinkle of satisfaction in his little eyes as the liquid trickled down his throat was a sight worth seeing. He often came and sat by our fire and tried to make himself agreeable, keeping one eye all the while on the rum-bottle. There was no resisting this mute appeal, and the satisfaction with which he smacked his lips and grunted out, "*Atah! Atah!*" (good! very good!) was worth the price of the tot given him. Whenever or wherever you met the old man, climbing a hill, or fording a river, or resting by the wayside, he always produced an orange from somewhere beneath his capacious, but dirty, robes, and presented it to you: it was usually sour! He

you would be sure to find
also. His eyes

pink in the

and assur-

the colour

permitted

ed lob-

have been

the side

nose! He

himself to

with the

out with us on

apparently he did on

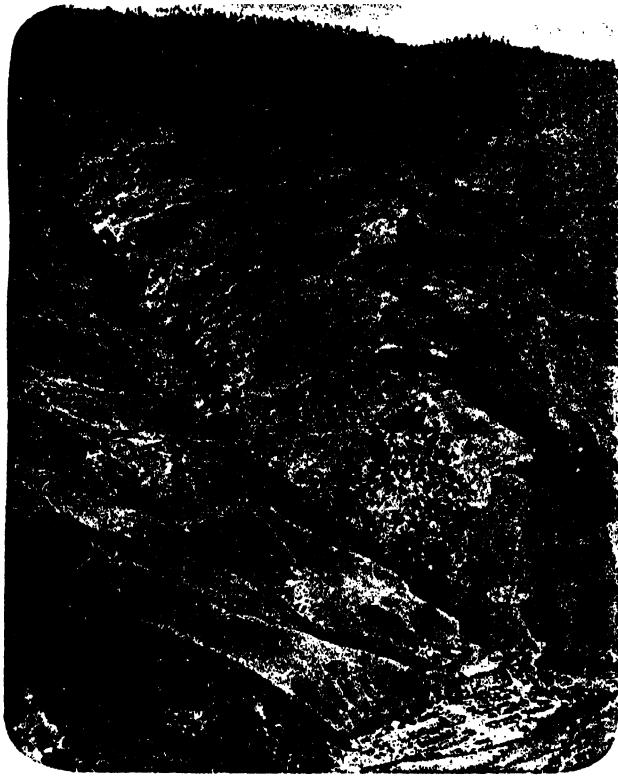
free and unlimited

EVENING AT A POST ON THE CHIN HILLS.



was a good forager too, and sometimes did a little trade with us. He looted fowls from the villages on the way and sold them to us. When times were hard, he strode about the camp in a stately sort of way selling oranges and things. One day he astonished us all by shaved off his beard, and this juvenile appearance. He was a domesticated old man too, for he often came into camp with his child slung on his shoulders. He regret to record in the little disturbance that occurred at Shurkwa "Tetapata," in matters between

the two parties, and sometimes sold us oranges and things. One day he astonished us all by shaving off his beard, and this juvenile appearance. He was a domesticated old man too, for he often came into camp with his shoulders. He regret to record in the little disturbance that occurred at Shurkwa "Tetapata," in matters between



"FORT GUNNING," THE POST IN THE BOUNGSHAY COUNTRY NEAR LOTAW.



COLUMN HALTED PREVIOUS TO FINAL ADVANCE ON FALAM, THE TASHON CAPITAL.

was shot dead. Poor old Chin ! He wasn't a bad savage at heart, and we were all sorry to hear of his untimely end.

The Chin who kept

During the shell-friendly old Chief did made by the guns and to run away. Some he kept his mouth his fingers into his no injury. Where-promptly opened his would go, and much ment sat patiently the firing ceased !



LEARNING THE CHIN LANGUAGE.

his mouth open.

ing of a village one not like the noise seemed half inclined one told him that, if wide open and stuck ears, he would suffer upon the old man mouth as wide as it to everyone's amuse- in that attitude till

How we fed.

Our feeding arrange-
in all the columns.
big mess, while
were several
Both meth-
ed equal-
though
more fun
the small
Each mess
by a num-
when dinner
would hear such
up, No. 1, for dinner !"
or "Pull yourselves



THE HOUSES WE LIVE IN AT A CHIN POST.

ments were not the same
In some we had one
in others there
small ones.
ods work-
ly well,
we got
out of
messes.
was known
ber. Thus,
was ready, you
shouts as :— " Roll
or "Hurry up, No. 2!"
together, No. 3 !

Always late ! " And then each mess sat round its own fire and discussed its own dinner. Our fires were adjacent to one another, so that, as the meal went on, we were able to talk across to each other and criticise each other's *menus* for the day, something after this fashion :—" We have got an excellent stew to-day. What have you got, No. 1 ? " " Oh ! our omelette is simply beautiful. We have never tasted a better in all our lives before ! " would reply No. 1. " But we have such a beauty of a custard. Your *chef* could not make one like it, if he tried all his life ! " would chime in No. 3 mess.

" Pooh ! " would put in
have a roast fowl here,
anything you
duce." And
jesting and
chatter the
would pass
Sometimes
vited another
ner ; but the
stated that
bring your
drink when

No. 4. " We
that will beat
could pro-
so amidst
p le a s a n t
dinner - hour
away merrily.
one mess in-
across to din-
invitation
you had to
own food and
you came !

Then, when you called on the other messes, say, to leave your card, you were asked to have a peg, but you had to provide it yourself !

We are a Happy Family.

Throughout the whole period we were a happy family. Each one contributed, as far as in him lay, to the general enjoyment. And the happy spirit and thorough fellow-feeling that always prevailed caused all difficulties to vanish.

The Story of the Free Drink.

Before concluding these camp reminiscences, we cannot refrain from quoting a story of how a thirsty young officer got an extra free drink. We had all come



THE HAKA POST.



A CONSULTATION: MR. CAREY, MR. MAGNAUR, MAJOR HOWLETT, AND CAPT. EVATT.

into camp after a long weary march. A Tommy marched in looking very worn and fagged out. The thirsty officer thereupon poured out a stiff peg of rum from the mess bottle and said he would give it to the tired soldier. He went to the man and offered him the rum ; but he said, "Much obliged, sir, but I am a teetotaller." "Oh ! I am very sorry ; I did not know that," said the thirsty one, and he promptly drank off the peg himself ; and that is how he got an extra drink all for nothing. But it brought him in for a good deal of chaff and banter.



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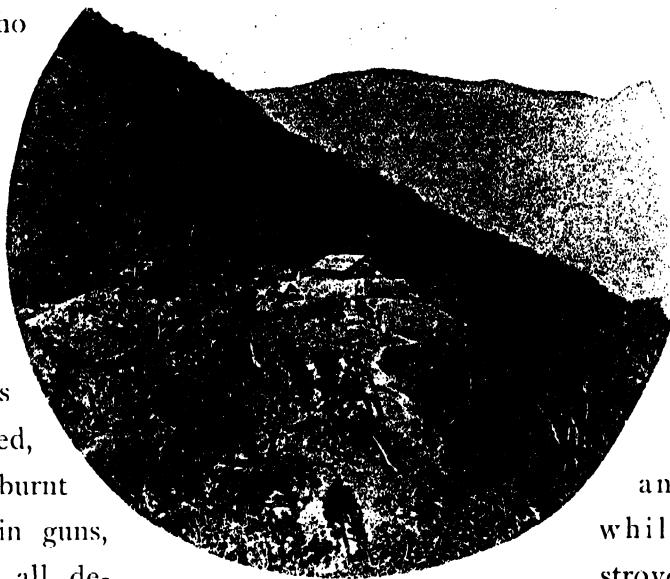
In spite of difficulties, many and varied, which need not be set down here, the Expeditions were, one and all, most successfully accomplished, and that without resort to bloodshed. And does not Milton tell us, "Peace hath her victories no less renown'd than war ?"

Though we fought no battles, yet the toiling and moiling over that interminable jumble of hills, which tried the endurance of the troops to the utmost,

represented a sum total of very hard work done. And the troops richly earned the high encomiums bestowed on them by the military authorities.

The Work Done.

The whole of these hills has now been traversed from end to end, and the submission of all the tribes obtained, though, so long as they have their fire-arms, there is the chance of disturbances occurring at any time—as was the case recently at Shurkwa. Many Burmese especially in the north into Burma has now Klung tribes, who in the attack on year, were by heavy fines where they pay, by the house for paid. The Lieut. Stewart's was also punished, houses being burnt heavily fined in guns, trophies were all de- Klung ex-Chief Lalway, remains a fugitive in the hills, and a relation of his, well known as "Jahoota," reigns in his stead as Chief of the Klung-Klung tribes. In the north the Kanhow column found a very good trade-route direct into Manipur. The Tashon column had the honour of discovering the sources of the Boinu or Kolodyne river, in longitude $90^{\circ} 32$ and latitude $22^{\circ} 51$, on the 29th of March, 1892, in a morass to the west of the great Rainklaو range.



CHIN HILLS AND VILLAGE.

captives were released, by Mr. Carey. Raiding ceased. The Klung were concerned our troops last duly punished of guns and, refused to burning of a every gun not village where head was found the headmen's and the village while the murder- destroyed. The Klung- Stewart's murderer,

Temporary Posts.

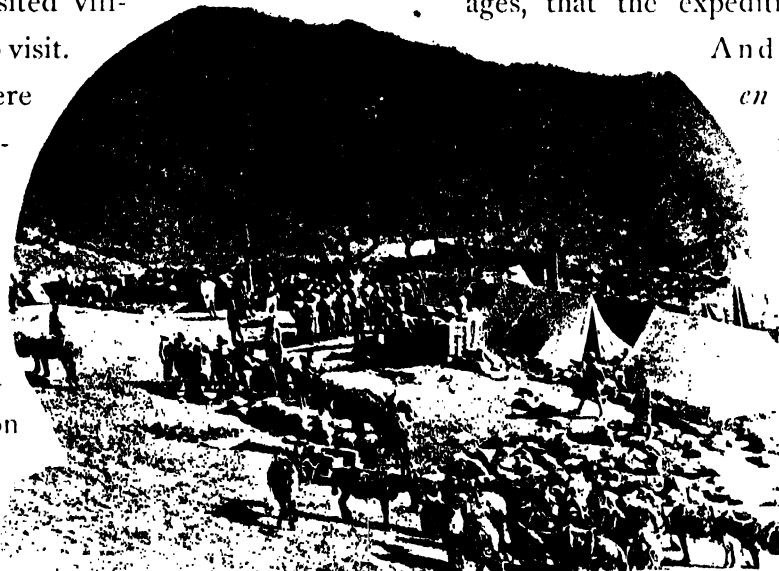
After the various expeditions were over, temporary posts were established in

different parts of the hills, from which small parties from time to time went out and visited villages. . . . ages, that the expeditions had not been able to visit.

troops were every direction. The rains posts were drawn. A permanent established at the Tashon

And thus our *en évidence* in ion. When

set in, these all with- new per- post was at Falam, capital.



SENDING OUT RATIONS FOR A COLUMN.

Conclusion of Operations.

With the breaking-up of the columns, the troops who came up temporarily for the operations joyfully return to Burma, hoping never to see the Chin Hills again. The rest settle down in their posts to hibernate till the next open season, when they will have to take their share again in any work that may have to be done. For during the rains nothing can be accomplished.



THE POLITICAL COURT AT HAKA.

There are now three main posts in these hills. These are Haka in the south, Fort White in the north, and Falam in the centre. These posts are garrisoned respectively by the 2nd Burma Battalion, the 1st Burma

Rifles, and the 39th Gurhwal Rifles.

The Present Situation.

Such is the situation present moment. A recently met at the future policy reference to The Government of India has now the result, that Lushai-verted into is to be over to Ass- the Chin

in the Chin Hills at the Chin-Lushai Conference Calcutta to decide on to be pursued in these hills. ment of published which is, land, con-one charge, handed am, while Hills, also



IN THE STOCKS.

probably made into one charge, will continue to be administered by Burma.





MEETING OF THE CHIEFS : THE C. O.'S AND THE POLITICAL OFFICERS OF THE TASHON AND NWENGAL COLUMNS ARRANGING THEIR PLAN OF CAMPAIGN.

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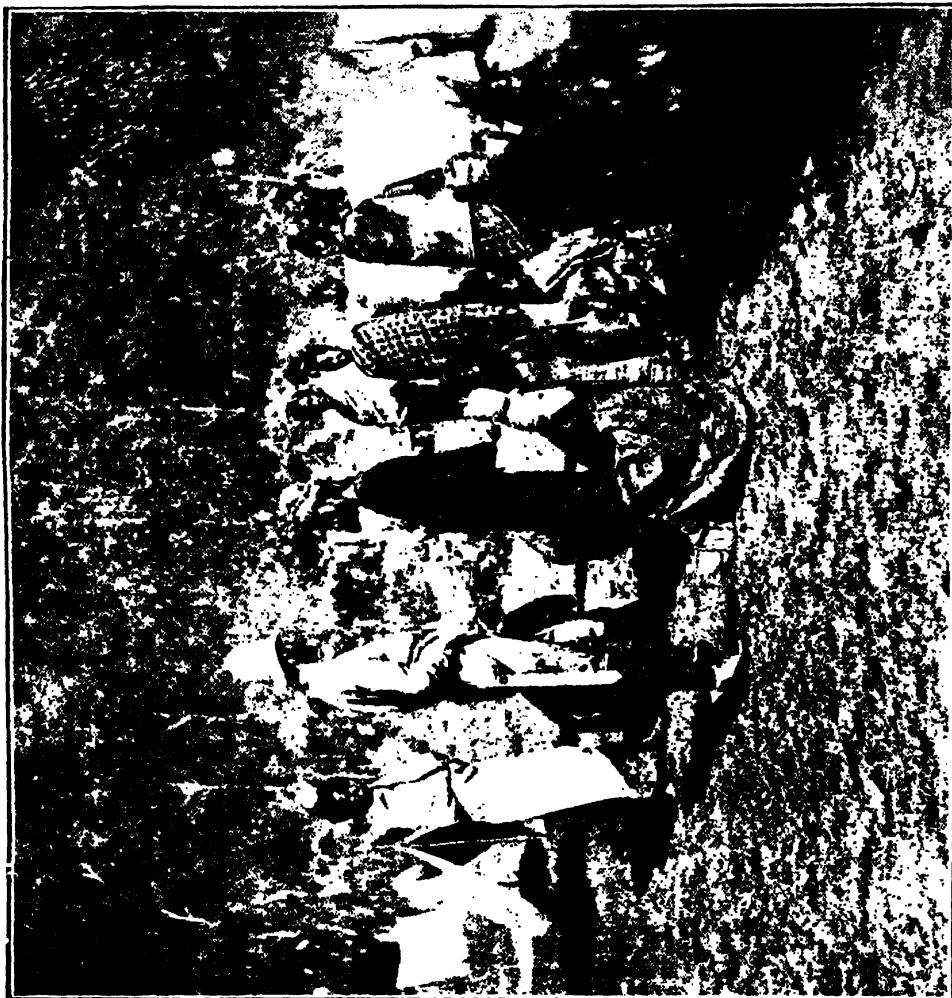
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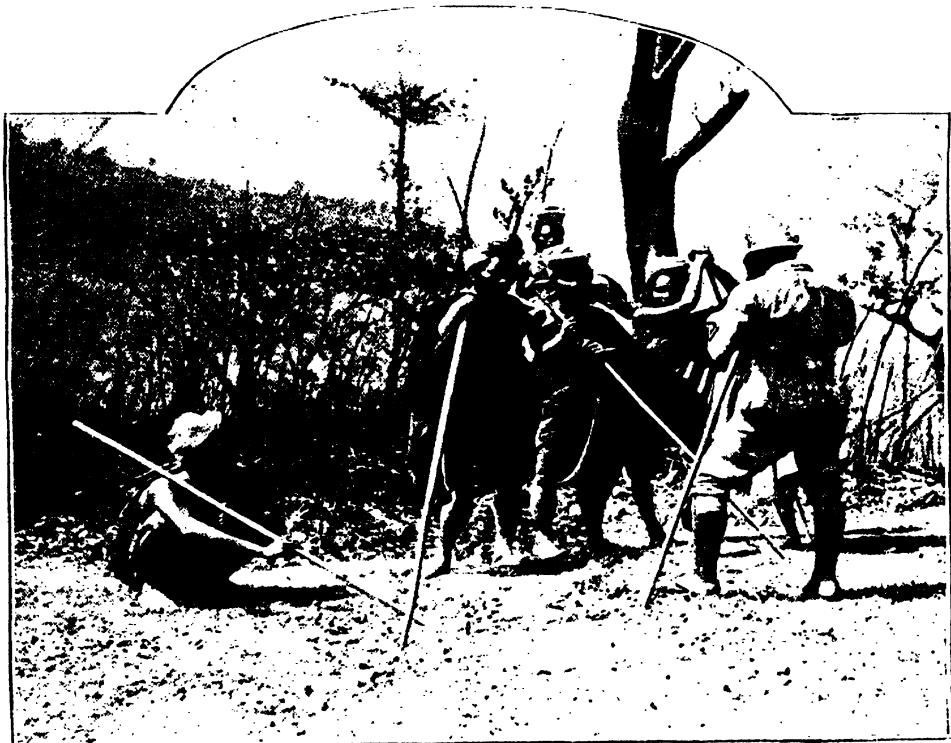
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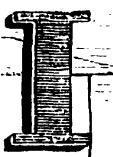
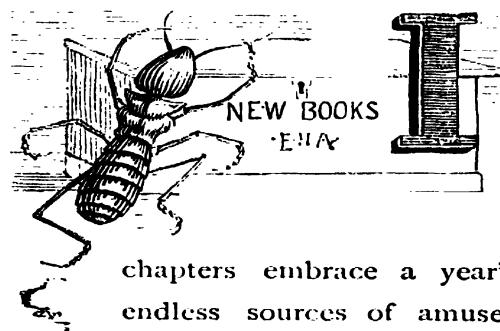
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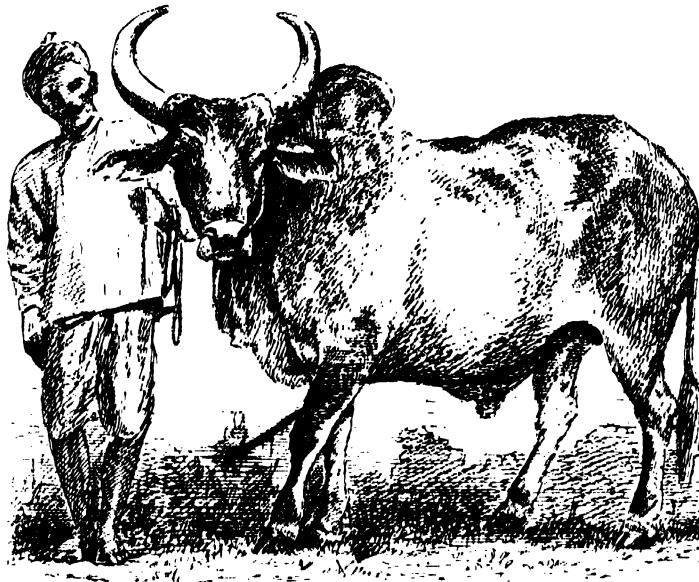


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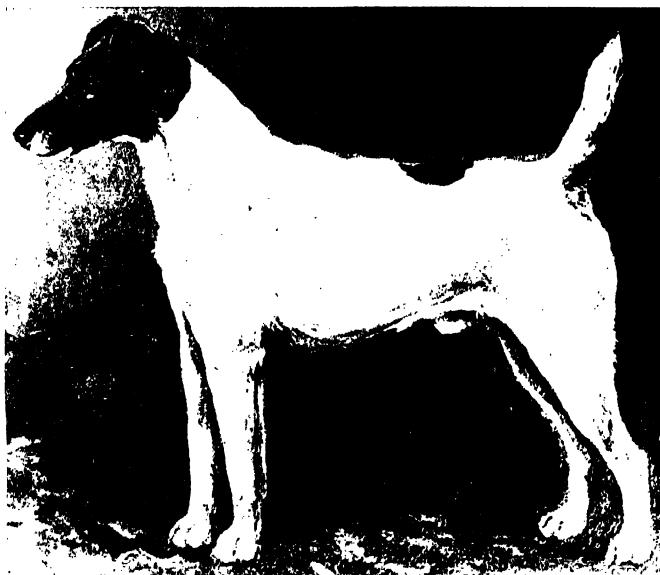
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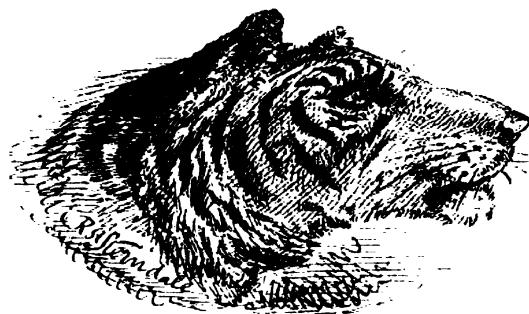
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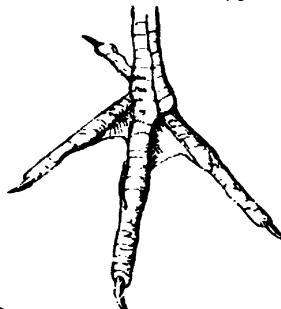
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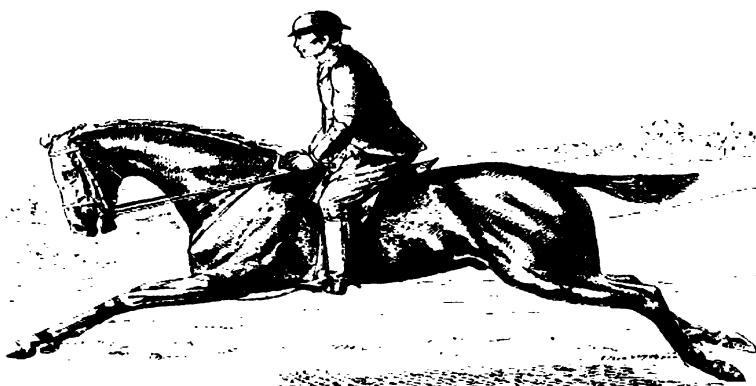
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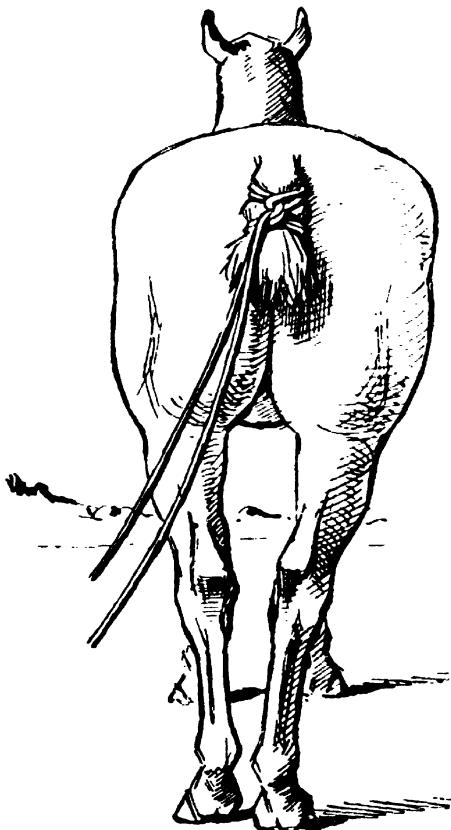
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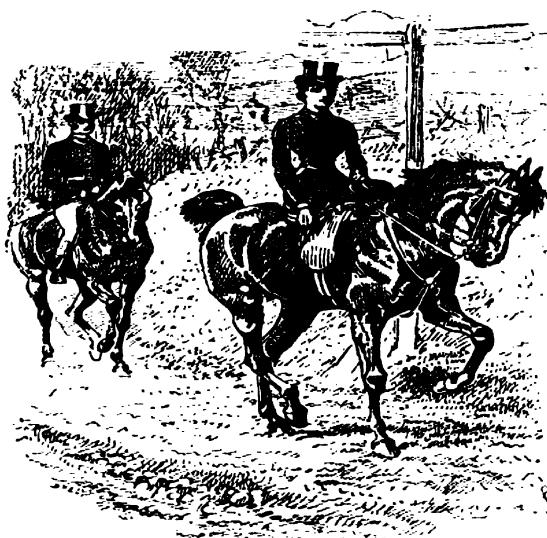
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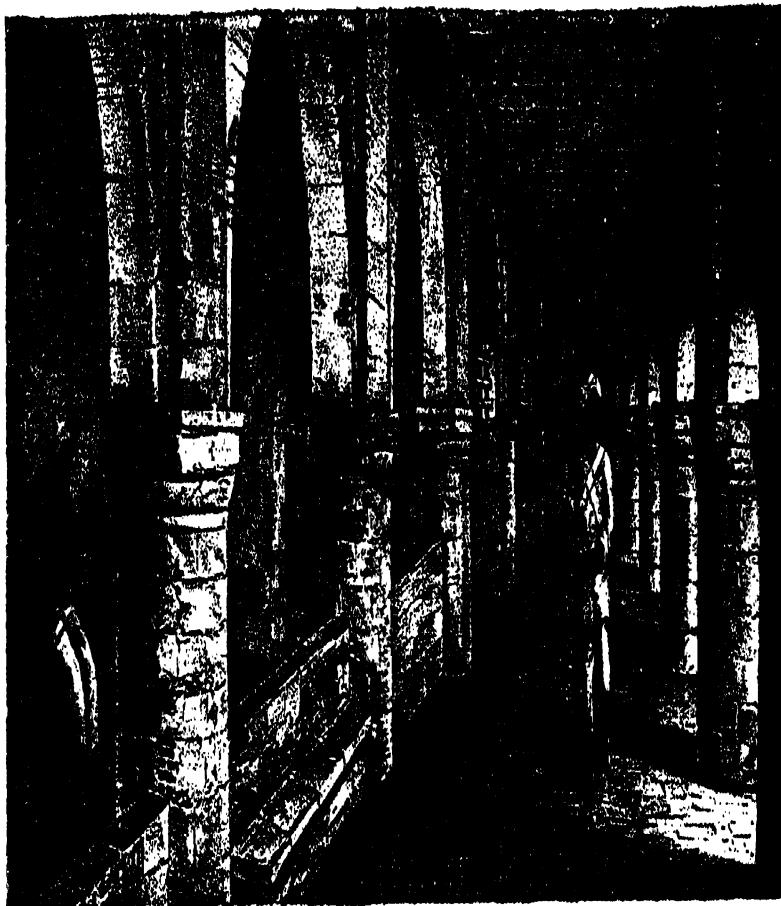
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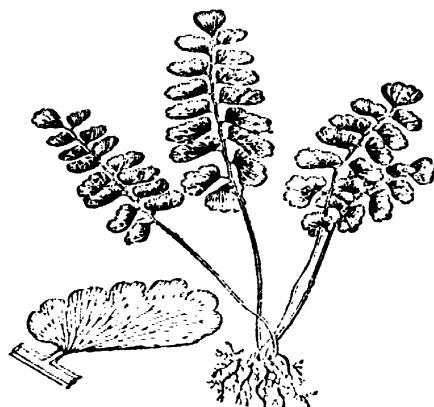
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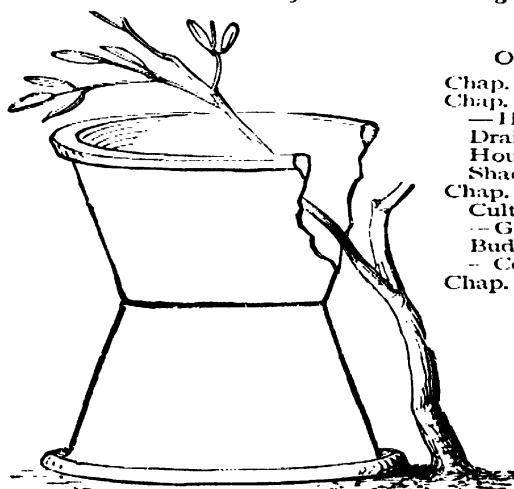
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